

P

A TREATISE  
of the Excellencie of a  
Christian man, and how  
he may be knowen.

Written in French by Maister Pe-  
ter de La Place, one of the kings Coun-  
*sel, and cheife President of his court*  
of Aides in Paris.

Whereunto is adioyned a briefe  
description of the life and death of the  
*said Author to the end that every one*  
may know what he was.

Translated into English by  
L. TOMSON.

MATTHEW. V.

Blessed are they which suffer persecution for righte-  
ousnesse sake: for theirs is the kingdome of heauen;

Imprinted at London by  
Thomas Dawson for Chri-  
stopher Barker, Printer to the  
*Queenes Maiestie.*

ANNO. 1589



A TREATISE  
of the Excellence of a  
Christian Home and how  
to be prepared for it.

Written in French by M. de  
M. de la Haye, one of the  
Secretaries of the French  
Academy.

Whence it is observed a little  
description of the same  
and some other things  
which are necessary to be  
known by every Christian.

Translated into English  
by M. de la Haye.

Printed at London by  
J. Sturges, at the Sign of the  
Anchor, in St. Dunstons Church  
Lane, near St. Dunstons Church.

Printed at London by  
Thomas Bland, at the  
Sign of the Anchor, in St.  
Dunstons Church Lane.  
MDCCLXXII.

To the right worshipfull  
Mistresse Vrsula Walsingham,  
grace mercie and peace from  
God the father, and from the  
Lord Iesus Christ.

**A**ccording as your worships pleasure was, I haue perused this booke, and as winde and weather would serue for passage, haue brought it out of Fraunce into England: The cause of your liking, cannot be misliked of any; and the iudgment of the right honourable my Maister, may stande as most grounded in trueth and iustice, whereby he sentenced him not onely to be of the Religion of Christ, but also truely a religious Christian. For surely, if I be not deceiued in iudgment, who so shal reade this booke, shall finde there was a Christ in the man, and such a Christ, as made him in deed a Christian, not for a day or two, not for faire and calme weather onely, but from the first beginning of his entrance into the knowledge of God, to his very last breath, in most sharpe and stormie tempests, as witnesseth his happie and blessed martyrdom, in that most horrible slaughter of the Saintes of GOD, on Barthelmewes day in Paris that wicked murderesse of Gods people, against whome their innocent blood cryeth to God for vengeance against the day of wrath. As he felt, so he wrote, and his feeling was with such spirituall vnderstanding, as that we may well see, he was



## *The Epistle.*

one of them of whome hee wrote, and by so well knowing himselfe to his euerlasting comfort, gaue vs a waye to knowe our selues for the ioyous assurance of our saluation. The greatest comforte we haue, is to knowe that we are of the citie of God, and whosoever would honour vs the most, could not better performe it to our liking, then to assure vs we are the children of that heavenly father, brought into that honour and dignitie, by Christ that dyed for vs, and gaue himselfe for vs, and in whome wee dwell, and he in vs, if we deceiue not our selues. As for the comfort we might reape, by being made men, and not beastes, though it be great, and God is therefore greatly to be magnified, yet considering what God did for vs, and what we haue done against him, where he set vs by grace, and where we finde our selues through sinne and rebellion, we haue cause rather to sorowe, then to ioye, of heauinesse then of comfort: and in that respect, the veriest varlet & caitife that goeth vpon the earth hath as much to triumphe in, as hath the best man of God, the dearest child of our heavenly Father. For they are men, as well as we, made to the Image of God as well as we, haue as great light in them of naturall reason & vnderstanding, as we, witnesse the Heathen that neuer knewe God, no worse sinners in Adam then we, but we as bad as they, both of vs for our sin and rebellion against him in that man Adam iustly blinded, iustly condemned. This the blinde wise Philosopher did not see, and this the obstinate Pelagian Papist at this day will not acknowledge, and therefore they both lift vp their heeles against God, haue wicked thoughts, and speake blasphemous wordes against heauen, and against their owne saluation.

## *The Epistle.*

uation. And because this prerogative ouer other creatures, but equalitie of and in mankinde, had not that in it, that might in deede comferte the heart of man, but rather cast him downe, his minde and purpose was to lay forth the other to vs, which is proper to vs, I saye proper to vs, that are of the household of faith, of the common wealth of Israel, citizens of heauen, fellowe heires with Christ, the children of God; and I saye proper, because the Heathen and Barbarians, bee they neuer so wise, the Pelagians and Papistes, be they neuer so superstitiously deuoute, haue neither parte nor portion in it. And this is the preeminence, not to bee called, but to be a christian, which whosoever feeleth in himselfe with a right feeling of true vnderstanding, which neither of the two before named hath (for the one fighteth against the name of Christ, the other cannot abide to heare of any certaine perswasion and assurance of the conscience, that it is beloued of God, and that God is without doubt our father,) hath the greatest preeminence that man can haue vpon earth, and the greatest ioye and comfort that can be felt by man. All of vs at this day, in this part of the world, doe ioye in this name, Christian, and it is taken for the greatest dishonour that can be done to man, to say hee is no Christian: And yet sure it is, that euery man is not a Christian, that is called a Christian, euery man is not a Christian that is Christened, not euery one that sayth Lord, Lord, shall enter into the kingdome of heauen, no more then euery one that was circumcised, was a true Iewe, or all that descended of the race of Abraham, were true children to Abraham. There was amongst them Ismael, who per-



## *The Epistle.*

secuted his brother, and yet was hee circumcise  
there was Esau, whom the Lord hated, and yet wa  
he circumcised: So are there heretikes amongst  
vs, Christened, and yet not Christians: for neither  
the cutting of of a peice of skinne in them, did  
make them true Israelites, neither dipping in a  
little water maketh these true Christians. Both of  
these standeth in the spirit, not in the letter, in the  
inwarde worke by grace and that of God, not in the  
outward worke of man. So that he that hath this ho-  
nourable name, to be called a Christian, hath more  
cause to tremble then ro reioyce, vnlesse he haue a  
sure testimonie both within and without, that hee  
is indeede a Christian: for the abuse of Gods name  
can auaille man nothing at all, nay it furthereth and  
increaseth his condemnation, as a great credit com-  
mitted to a seruant, and abused by that seruant, pro-  
cureth greater displeasure. Howe we shall come to  
the knowledge of this preeminence and Excellen-  
cie, which is in vs, this booke sheweth, and because  
it is so plainly and shortely set forth, I will not  
stande here to make any discourse of it vnto your  
worship: onely I most humbly beseech you to reade  
the booke it selfe, and there shall you finde it so  
well layd forth, as shalbe to your contentment and  
comfort. I could very willingly haue beene content  
to haue entred somewhat into the matter, but I  
feare I should haue ouerslipped my selfe, for I must  
needes confesse of my selfe, and to the glorie of God  
I speake it, that I can easelie enter into it, then  
come forth, so great comfort I receiue of the do-  
ctrine, which is the chiefe part of the ioye of my  
saluation. Were it not that I had good assurance, &  
feeling of these markes which he setteth downe, and  
are

## *The Epistle.*

are indeede the true markes of our saluation, both in vs and to vs, that we are saued, I should despayre rather then hope, and bend my selfe wholly against God, then euer be subiect or submit my selfe to God. And therefore so oft as euer I enter into consideration of the wicked doctrines, which the reprobate and condemned Church of Antichrist, giueth out and teacheth, I find none so detestable as this point, that laboureth to take away from vs all perswasion of Gods loue towards vs, and of our most sure and certaine redemption by the blood of Christ. They cal it a presumptuous doctrine, a desperate doctrine, a doctrine that leadeth man to all kind of dissolutenes, an enemy to godlines of life and deuotion, a furtherer of all sensualitie, al lust, al wickednesse and rebellion against God. Though we are taught by the scripture, that none can beleue but such as are appointed to saluation, and none can receiue Christ, & beleue in his name, but they which haue this prerogative giuen them, to be the sonnes of God: though the Apostle say, Know ye not that the spirit of God dwelleth in you: and againe, The Temple of God is holy, which temple you are: though Christ himselfe say, Reioyce that your names are writtē in the book of life: and, Of those whom my father hath giuen me, I will not loose one. yet cease they not against so manifest truths of the spirit of God, and witness of the Sonne of God, yea and euident speeches of God himselfe, to disgorge their blasphemies tending to the subuersion of soules, because they enuie at other mens saluation, not passing as seemeth by their doctrine, for their owne, though I iudge them not. Is it a presumption for a Christian man to saye as Christ hath commaunded vs, and taught vs to



## *The Epistle.*

say, Our Father which art in heauen? Or may I say, Our father, in doubt, whether he be so or no? No mā can cal God his father but in faith, and faith is nothing but an vndoubted perswasion that we are beloued of God in Christ, beloued as children, because he gaue his sonne for vs, because he the righteous, died for me the vnrighteous, whereby as he became a sinner, by setting himselfe in my place, so doe I become righteous, in that that God setteth me in his place: And because our condition and state is such with God, Iesus Christ our Sauour willed vs in praying to pray thus, Our Father. For if this ground goe not before, we are lyers in so praying, Nay we blaspheme him in so praying, for he will not be called father of the reprobate, no more then he will accept the sacrifice of the wicked, whereof he sayeth by his Prophet, that it is an abomination to him, for our prayers are sacrifices, and if they bee the prayers of his children, then are they sweete smelling sacrifices: but if they be the prayres of the wicked and reprobate, then are they an abomination to the Lord. Doe we not euery one of vs, in the confession of our faith, saye, I beleue in God the Father? what doe we lie, when we say so? Or must we doubt when we say so? Well this is the doctrine of the enemies of God, the Papistes, who saye, it is presumption for any man to saye that he is saued. Then I say, it is presumption for any man to say, that he is the childe of God: then is it presumption for any man to say, that God is our Father: then is it presumption for any man to saye that he is a Christian: then is it presumption for any man to say in a good and true faith, I beleue in God. And so by this meanes shall the whole Catholike Church be condemn-

## *The Epistle.*

condemned for charging vs to say so: then is Christ a lyer, and a maister of heresies in teaching vs to pray so: then doe we all wickedly to call and professe our selues Christians with such confidence as we doe. And seeing their profession and doctrine is so, that no man can assuredly say that God is his father, let them set it downe in flat termes, as they meane it, and let the stile of the confession of faith, and the Lords prayer goe as their doctrine is, after this sorte, I doubt in God the father almightie, I doubt in Iesus Christ, I doubt in the holy Ghost, and if thou which art in heauen be our father, hallowed be thy name, and so forth. What a diuclish doctrine is this? and yet it is the doctrine of the church of Rome: what a desperate doctrine is it? and yet it is the doctrine that we must confesse to be true, or else we be heretikes, we must be burned, we must be condemned. Christians I saye, must bee condemned, because they saye they are Christians, for it is nothing else we saye: we saye we are the children of God, that is an herisie, they say, and yet they will graunt vs to be Christians. A strange kind of Christian, that hath not the spirit of Christ, and if we haue the spirite of Christ, are we not children? The Apostle teacheth vs all this: why then, what is it else to say, we are Christians, then to say, we are the children of God? and is there any childe of God that is not saued? Paul sayeth, if sonnes, then heires, heires of the kingdome, yea fellowe heires with Christ. So then it is no more presumption to say, I am saued, then to saye, I am the childe of God: neither any more presumption to saye, I am the childe of God, then to saye, I am a Christian. Oh but say they, this doctrine maketh men despe-



### *The Epistle.*

desperate : for if they stande vpon those termes once, that they are saued, they will care no more for good workes, they will abandon themselves to all kinde of sinne. In deede they say, as they feele, for if they felt what it were to haue this perswasion and ground, they would know, that as they are freed from sinne, so are they to liue in righteousness: The true Christian and childe of God, is more fearefull to sinne, because hee loueth God, and is beloued of God, then all the wicked are for feare of punishment. He knoweth and is perswaded, that as he is dead with Christ, so must he rise againe with Christ in newnesse of life, to liue after the spirit not after the fleshe, and that God hath prepared his wayes to walke in, which are good workes. If the liues of all men were looked into, it would easily appeare, where were the greatest abundance of sinne, whether in the true Christian who is a witnesse of the truth of this doctrine, or in the enemy of truth, which cannot abide this doctrine. And why can he not abide this doctrine? because he cannot abide to heare of the adoption of God, howe God hath adopted and taken vs to be his sonnes in Christ, before the foundation of the worlde was layed. And why so? Because they goe about to set vp their owne righteousness, and therefore will not be subiect to the righteousness of God. If we doe wel, because we are the children of God, and if we beleue, because we were appointed to saluation, then is it not our well doing that maketh vs to be Gods children: then are we not appointed to saluation, because we beleue: then are all their merits gone, then is all their fat in the fire. A Heathen, a Pharisee, and a Papist is no bodie, vnlesse he may merite,  
vnlesse

## *The Epistle.*

vnlesse God may be bound to him, & not he to God: he will not take the kingdome of heauen of gift, he will haue it of duty, and that is no God a mercie to him. This is the very point of the matter, iudge now which is the presumptuous doctrine, either the heathenish Pharisaicall papistrie, or the trueth of the Gospell. But as I said, I can more easely enter into the matter then get out of it, the grossenesse of their heresie is so notorious and brutish, the truth of our doctrine so plaine and rich, that I cannot containe my selfe, if I should follow my selfe, I will therefore surcease and leaue your worship to the reading of the worke it selfe, which shall be sufficient to instruct you in the way of his trueth, and arme you against the assaults of Satan by these his Instruments. The Lorde by his holy spirit worke those two effects in you, for this present, so true and comfortable doctrine: and further leade you into all truth, as he is the God of truth, that in the day of the Lord Iesus, you may be founde to haue walked without stumbling in whatsoeuer he hath thought necessary to reueale vnto you for your saluation. 15. Sept. 1576.

*Your worship: humbly at com-  
mandement. L. T.*



A briefe collection of the chiefest pointes of the life of maister Peter de la Place, while he liued, Counseler to the French King, and chiefe President in his Court of Aides, at Paris : set forth by P. de Farnace.



Though to iudge aright of any work, we haue to consider rather what the thing is in it selfe, then to stand much vpon the authour of it, because, as truth is, the opinions wherewith we are before possessed, whether they be with or against y persons, stay vs from iudging sincerely of their doings: yet notwithstanding it is a commendable custome not only to set mens names before their bookes but also to set down what men they were, to the ende the reader may be the better prepared to tast of the fruit whē he shal once vnderstand what tree did beare it : for it is to be thought, that the fruit wil be like the tree that bare it. And therefore, seeing this worke came to mine hands, I was so bold to put forth this short, but yet most true discourse of the life and death of the wortheie man that made it : being otherwise thus minded, though this occasion

## The life of the Authour.

ration had not fallen out, that it were an iniurie to posteritie to suffer diuers thinges lye buried vnder silence which befell him in his life time, and are worthy perpetuall memorie.

Therefore to beginne at his byrth, Master Peter de la Place, an Augoulesmian boyne, was so well trained vp in learnnig, euen from a childe, that he onely of all his brethren resolved with himselfe to followe the studie of the Lawes, wheretu he profited so marueylously, that before he was two and twentie yeeres olde, hee made a commentary vpon the title of Actions: and about the same time beganne to bee a common pleader in the Parliament of Paris, where he got him great commendation and prayse for excellencie of witte and eloquence in pleading, and especially for singular vprightnesse of conscience. For which cause also the deceased King Francis the great, did him this honour to choole him for his Aduocate and Accourney in his Courte of Aydes in Paris. In which office he behaued himselfe so well, that no man is able to bereaue him of this commendation, that hee kepte his handes continually cleane from bribery, and neuer did any thing against his office, either



## The life of the Author.

eyther for vnbrideled ambition or coueteous-  
nesse. King Henry the last, hauing sufficient  
testimonie of his good and vpright bearing  
of himselfe, in steade of continuing him in  
this office, chose him amongst a number  
of other to be his President in the said Court  
of Aides, and whilst he was in this office,  
it pleased God to call him to knowe him, a-  
bout the yeere 1554, after a strange fa-  
shion.

About twentie yeeres before whilst hee  
was a student at Poictiers, it pleased God  
to make him see Maister Iohn Caluine, pas-  
sing then that way with the Archbysshoppe of  
Tillit, whome he was content to heare spea-  
king honourably of the knowledge of God  
in generall, but when he spake of the pure  
seruice of God, he made a staye there as one  
very zealous of that religion wherein he had  
been carefully brought vp. Yet so it was, that  
euen from that day, there remayned some  
scruple in his conscience, that it might well  
be, he might be deceiued, and that his minde  
ranne vpon oftentimes as he confessed after-  
warde: which was as you would say, a prepa-  
ratiue to nourish this litle seede, vntil it came  
to bud forth and spring, at such time as God  
had appointed it.

After

## The life of the Author.

After this it fell out on a day, that standing at his doore, there came a certaine stranger to him, by a wonderfull prouidence of God, whom he knewe not, but seeing him to be a man of some qualitie and one that wanted releife in his extreme pouertie, turned to him very humbly, and made him a long discourse in excellent Latin vpon the cause of his miserie. And finding him to be a man well qualified, caused him to come in euery into his studie, to feele him the better to the bottome at his leasure. Then this poore man, as one sent from God, began to discyfer out frankly vnto him all the abuses of the Popishe Church, and to teach him the true and onely way to serue God. And after he had heard him patiently, he rewarded him, and prayed him notwithstanding very earnestly to come no moze to him, so afraide he was of the fires which were prepared against them, which were suspected the least that might be for the doctrine of the Gospell: as in deede this poore stranger, not long after, was tryed in the furnace at Paris.

But after this, Peter de la Place left not turning both the Scriptures and all the olde fathers, euery to the very scholemen, to finde some meanes if it were possible, to take away  
this



## The life of the Authour.

this scruple which trubled his mind day and night. By this meanes in shorthe space, God touched his heart, and opened his eyes, and caused him to behold the light of the Gospel: insomuch as after the death of King Frauncis the second, he declared himselfe openly to be of their number that made profession of the reformed Religion. And about that time put forth a treatise concerning our calling, to King Charles the ninth that dead is: and shorely after put forth another treatise in print, touching the right vse of Moral Philosophie, with the doctrine of Christ.

So that when the troubles encreased, for his owne safetie he departed from Paris, and withdrew himself to an house of his in Picardie: where all the time of the troubles hee gaue himselfe wholly to the studie of Diuinitie, as the onely and true Philosophie, (saide hee) which is able to minister to man true ioye and comfozte in his griefes and miseries: and vfed oftentimes to exhorte his familie to the feare of God, and exercised them in prayers. And some parte of his time also he gaue to write howe matters of Religion and the common wealth passed, diuers pteces whereof, vnwares to him were imprinted. Anno 1565.

When

## The life of the Authour.

When these warres were ended, in the yeere 62. he went and presented himselfe to the King, to purge himselfe of many false bzuites which certaine euill willers had cast out of him in the warre time: at what time, after that his Maiestie was satisfied with his answers for his defence, finding y<sup>e</sup> late Prince of Conde that dead is, in the Courte, hee went and did his duetie to him: who for his part, receiued him so courteously, that from that instant, he gaue him the charge, & made him ouerseer of all his houtholde affaires, which hee tooke in so good parte, that in all matters that concerned his honour, he spared neither goods nor children, nor himselfe, so carefull he was of his seruice.

Five peeres after when the troubles began afresh, he withdrew himself againe, from Paris to the Castell of Ve in Valois, which belonged to his nephewes, by the right of Mistresse Ragonde Luillier his wife, to whom he was at that instant tutor. During the time of these warres he suffered great persecutions: but neither the losse of his office, nor the sale of his moueable goods, nor the feasting vpon his vnmoueable, troubled or disquieted him so much, as the discourtesies did which hee receiued at their handes, of  
**B** whome



## The life of the Authour.

Whome hec ought in courtesie haue reaped great hope of helpe, as of them that were neereſt to him in blood, amongeſt all which, I cannot let paſſe one vnſpoken of, who ſhewed himſelfe very barbarous and diſcourteous, and is a Counſeler of the Court, (howebeit I am content to conceale his name) and did once not onely knowe the trueth of the Goſpell, but that moze is, made open profeſſion of it, but after wardes forgoate himſelfe ſo farre, that he played as lewd a touch as might be with the ſaid La Place his kinſeman. For where as he profeſſed the religion, yea and that after the firſt troubles, perceiuing that God proued his childezen ſomewhat ſharply, he reuolted by and by, and ſeeing himſelfe in ſome danger by threats caſt out againſt them that had beene of the religion, to aboyde all ſuſpition of greife that he might conceiue for his reuolte, or of deſire to returne to the companie of good men, he purpoſed with himſelfe to commit ſome notozious acte, as he forthwith perfourmed it in ſlaundring and giuing forth the worſt ſpeeches he coulde, againſt this Peter de la Place, taking this occaſion which I will tell you, to make ſome ſhew of his doing.

Peter de la Place, was tutour to his nephewes.

## The life of the Authour.

phewes, which were children to this Coun-  
sellers wife, and had, as I saide befoze, with-  
drawen himself to a certaine Castle of theirs.  
Whereupon this Counseler ceased not by way  
of sundry slanderous requestes and suppli-  
cations, to forge and put into the heades of  
the Court of Parliament a thousande lewde  
and wicked practises and slanderous repro-  
ches: insomuch as it caused the saide La  
Place, while he was absent and knewe no-  
thing of these matters, not onely to be dis-  
charged of the office of his tutorship, to his  
great reproche, but also gate forth a com-  
mission to get him possession of the saide Ca-  
stle, and to arrest the saide La Place. Which  
no doubt had beene executed in so unhappie  
and troublesome a time, considering what  
diligence hee caused Tanchou and his Ar-  
chers to make, as if they had gone about  
the taking of some thiefe and murderer: had  
not God raised up a friend, who came a night  
befoze and tolde him of the whole matter.  
Whereupon though he were in a continuall  
burning ague, yet he was constrained to save  
himselfe in the forest of Rez, which is harde  
foynning vpon the Castle, where hee lighe  
vpon a stranger, that tooke him in, whereas  
this Counseler not onely against all right of



## The life of the Authour.

kinred, but also contrary to all humanitie sealed vpon his Castle, cast out the children of the said Place, and spoyled such goods as he had left there: and beside all this barbarous unkindnesse, sent Tanchou and his archers to pursue him. Who by this meanes was constrayned to remaine in the forest as a vagabound a good sorte of dayes together, untill at lengthe the Lorde of Bouchauane shewed him this courtesie, to take him very secretly into a little chamber in his Castle of Couffy, where hee was constrayned to remaine fast shut vp, comforting himselfe in these his distresses and miseries with the reading of the holy Scriptures, at what time hee gaue himselfe to some deeper consideration of the excellencie of a Christian man, and to write this lytle treatise.

Afterwarde when it pleased G D D to giue his pooze Churche some breathing time, hee returned home to his house, and though there were some resistance made against him by one that in the time of the warre, had enriched himselfe with spoyle of his goods, yet he reentred into the office of his Presidentshippe, and executed it without any reproch, being honoured of all good men,

## The life of the Authour.

men, and feared of the wicked, vntill this cursed S. Bartholomewes day, the four and twentie of August, the last day of a number of honest mens liues, and of the very cheefe and flowres of Fraunce. And amongst the rest was this man De la Place most cruelly murdered in manner as followeth.

The xxiiii. day about fixe of the clocke in the morning, there came to his house one capitaine Michel by name, an harquebusier of Charles the ninth, whome he was the better content to receiue into his house, because he tooke him to bee one of the Kings Scottish garde, for many of them loued him verie well, and offered their seruice to him oftentimes. When this Capitaine Michel was thus entred into his house, armed with an harquebouze on his shoulder, and a pistoll at his girdel, and a table napkin about his left arme in token he was one of the murderers, the first wordes he spake were these, that the Duke of Guise had by the kings commaimdement slaine the Admiral, and many other noble men of the religion: and because all the rest of the Huguenots, of what qualitie soeuer they were, were appointed to be murdered, he was come to this Gentlemans house La Place, to deliuer him out of this calamitie.



## The life of the Authour.

tie. But yet he would they should shewe him all the gold and siluer in the house.

Then this Gentleman De la Place, amazed at the proudnesse of this man, that being but one in the house, and amongst ten or twelve persons, he durst vse such wordes, asked him if he knew where he was, and whether there were a king or no. To whom this Captaine answered with othes, that seeing it was so, he should goe with him to the king, and so hee should knowe his pleasure. When this Gentleman La Place heard this, and misdoubting that there was some great sedition in the towne, slipped out at a backe doze, thinking to saue himselfe in some of his neighbours houses. In the meane season most part of his seruants conueyed themselues away, and this Captaine hauing gotten about a thousand crownes, as he was departing was requested by Mistres Marets daughter to the same Gentleman to conduct her and Maister Marets her husbande, to some Catholiques house, their friend, which he did.

After this the said la Place, hauing been refused at thzee houses, was constrained to come home to his owne where hee found his wife very desolate, & tormenting her selfe very pittifully, both for feare lest this Captaine would

## The life of the Authour.

would haue cast her sonne in lawe and her daughter into the water, and also for the present daunger she saue her pooze husbände and all her familie in. But this Gentleman la Place, strengthened with the spirite of God, and with marueilous constancie rebuked his wife sharply, laying foorth befoze her, how patiently they had to receiue such afflictions at Gods handes: and so when he had a litle discoursed vpon the promises that God maketh to his children, he put her in good comforte.

Afterwarde he commaunded his men seruantes and mayde seruants that were left, to be called in, and as he vsed euery Sabbath day to make some kinde of exhortation to his familie, he gaue himselfe to prayer, and afterwarde began to reade a Chapter of Iob, and Master Caluins sermon vpon it, and made a shorthe discourse vpon the iustice and mercie of God, who (saide he) as a good Father exerciseth his chosen people with diuers chastisementes, to the ende they should not stape themselves vpon worldly thinges. He shewed them mozeouer how necessarie afflictions are for the Christians, and that neither the worlde, nor the deuill are able to hurt vs further, then it standeth with Gods good will.



## The life of the Authour,

and pleasure to suffer them, and therefore we neede not feare their power which reacheth no further then to our bodies. And after this, he gaue himselfe to prayer againe, preparing himselfe and all his familie to suffer all kinde of torments yea and death it selfe, rather then to doe any thing against Gods glorie.

When he had ended his prayer, one cometh and telleth him that Maister Senescay Prouist of the towne house, and a number of Archers were at his gates, and commaunded them to open the gates in the kings name, and said that he was come to garde La Places person, and to keepe his house from spoiling by the multitude: vpon this occasion, this Gentleman la Place commaunded the gate to be opened, and so he came in and tolde him what slaughter there was made of the Huguenots throughout all the towne, and that by the kinges commaundement, adding these words amongst the rest in Latine, that there should not one be left, that coulde pisse against a wall. Notwithstanding he had expresse commaundement from his Maiestie to see that there were no hurt done to him, but to bring him to the Loure, because he was desirous to be instructed by him of diuers matters touching them of the Religion, which  
he

## The life of the Authour.

he had to deale in, and therefore that he should make himselfe ready to come to the king.

This Gentleman la Place answered, that he would thinke himself happy for ever, if before he departed out of this world, he might finde the meanes to giue the king an accompt of all his doings and behauiour. But for that time considering what horrible slaughters were committed all the towne ouer, it would be impossible for him to get to the Louure in safetie, without great and most euident danger of his person, but he might well assurance his Maiestie of his person, if it would please him to leaue such a number of Archers in his house, as he should thinke meete, vntill the furie of the people were a litle appeased Senescay graunted him his request, and left him one of his Lieutenants, called Toute voye, and foure of his Archers.

Shortly after that Senescay was departed, the President Charon then Prouist of the Marchants of Paris came to the house, and after he had talked a while with him in secrete, departed and left him foure of the towne Archers beside the Archers of Senescays companie. All the day after and the night following, was bestowed in stopping vp and ramparing the wates into the house, and prouiding



## The life of the Authour.

bing pebbles and stones by into windowes, so that by this great and painefull watche there was some likelihood, that these Archers were placed in the house for the safetie of La Places person, and to preserve his familie from that common miserie that other felt, untill Senescay came backe the next day following, about two of the clocke in the afternoone and shewed him, that he had expresse & precise commaundement from the king, to bring him without any further delay. This Gentleman La Place shewed him as befoze, what danger there was for him in the towne, seeing that the selfe same morning, there was one of his neighbours houses sacked. All this notwithstanding Senescay was earnest to the contrarie, saying that it was a common vse amongst the Huguenots to protest great humblenesse, and say that they are the kings most obedient seruants and subiectes, but when it came to the point to obey the kings commandement, they shewed themselves very colde, and it seemed by them that they coulde in no wise brooke it. And as for the danger, hee sayde it was for him to goe to the Loure, Senescay answered him, that he would giue him a Captaine of Paris, which should be verie well knownen to all the people, to accom-

pany

The life of the authour,

panie him. While Senescay was thus talking with him, a Captaine of Paris called Pessou, and one of the chiefeſt cutthrotes came into this Gentlemans La Place his chamber, and offered to conduct him. La Place refused him very earnestly, saying to Senescay, that he was one of the cruellest and wickedest men in all the towne, and therefore desired him onely, seeing he could refuse no longer to goe to the king, that it would please him to goe with him, wherto Senescay answered that by reason of other businesse he had to doe, hee coulde not goe with him aboue fiftie paise.

Whereupon this Gentleman La places wife, though she be a Gentlewoman on whom God hath bestowed many graces & blessings yet notwithstanding the great loue she bare to her husband, caused her to fall downe prostrate before the saide Senescay and beseeche him to accompanie her husbände. But with that this Gentleman La Place, who neuer shewed any token of an heart cast downe, began to take vp his wife, & reprove her, shewing her that it is not the arme of man which we must haue recourse vnto, but to GOD alone. Afterward turning himselfe aside, hee espied a crosse of paper in his eldest sonnes cappe, which he had of weakenesse set there, thinking



## The life of the Authour.

thinking to saue himselfe by that meanes, whereupon hee rebuked him sharply, commanding him to take that marke of sedition out of his cappe, and laying forth befoze him, that the true crosse which we must beare, are tribulations and afflictions which God sendeth vs, as most certaine pledges and earnest pennies of that ioy and euerlasting life which he hath prepared for his children. Then seeing himselfe earnestly pressed by the saide Senescay, to goe to the king, resolving himselfe to die the death which hee sawe prepared for him, tooke his cloake, embraced his wife, and desired her aboue all things to haue the honour and feare of God befoze her eies, and so departed with a most cheerefull countenance.

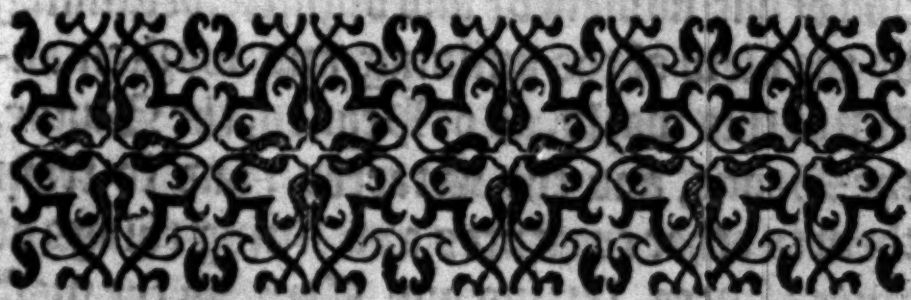
Nowe when he was almost come to the streete called la Verrerie, ouer against the Cocke streete, certaine murderers that wayted for him with their daggers ready drawn, aboue thzee houres, slewe him like a sillie lambe in the middest of ten or twelue of Senescayes Archers which guided him, and his house was sacked the space of fīue or sixe daies togeather. The body of this Gentleman la Place, whose soule was receiued into heauen, was carried into a stable, at the towne-house,

**The life of the authour,**

house, where his face was couered with  
dongue, and the next day after in the morning  
was cast into the ryuer.

Thus this great and excellent Martyr of  
the Lorde whilest he obeyed the kings com-  
maundement, in steade of Iustice which hee  
sought, founde death by the way, which was  
to him a beginning of the true life: and on the  
contrary side, both to them, from whom so vn-  
iust, against all Gods law and mans law, and  
so cruel and barbarous and moze then brutish  
commaundements, proceeded, and also to the  
executers of such iniquities, cruelties, barba-  
rities, and brutishnesse, a most certaine begin-  
ning and entrance to an horrible iudgment  
that hangeth ouer their heads, and ouer  
their posteritie, though it seeme  
long before it come.

(:.)





# Of the excellencie of a Christian man, and the way to know him.

The excel-  
lencie com-  
mon to all  
men.



**M**y intent and purpose be-  
ing to increate of the wor-  
thines of a christian man,  
I meane not in any wyse  
to stand to discourse vpon  
the excellency of mankind  
wherein we doe all communicate, and where-  
by the state of man surmounteth the condi-  
tion of all other creatures: a reason which  
moued the Philosophers to recommend vnto  
vs so diligently the knowledge of our selues,  
according to the old prouerbe giuen by Pro-  
cle, and framed by them to this purpose to  
cause vs not onely to keepe our selues with-  
in the boundes of modestie and humblenesse,  
and to teach vs the weakenesse of our na-  
ture, but also to leade vs to the considera-  
tion of our noblenesse and dignitie, beginning  
by the view of the building and workeman-  
ship of this world, as of Heauen, the Sunne,  
the Moone, and the Starres: and so from  
them to other creatures and liuing things of  
diuers sortes, setting out Man, as the most  
excellent piece of worke of all, and the chie-  
fest

of a Christian man.

best wrought thing amongst all the creatures, on whome it pleased God to bestowe most plentifully, and to enriche with that, which Heauen and earth, and all other his creatures had but small portions of, who was therefore called a litle worlde, and a miracle amongst all creatures, considering the workmanship of his bodye, the ioyntes, the proportion, the beautie and vse of it with his members, his head aboue all his other partes, his eyes looking vp to heauen to beholde from whence he came: and againe the quickenesse of his wit, his discourses vpon the heauens and the earth, and the secrets of nature, his memoꝛie, whereby hee comprehendeth so many things and digesteth them, compareth things passed with things to come: Dozeouer his reason, which as they imagine is placed as Queene and mistresse in the wit in the highest seate of vnderstanding to gouerne the will of man, and to frame all his deliberations by the compasse of wisdom.

I meane not, I saye, in any wise to in-  
treate of this kinde of worthinesse: but min-  
ding to passe further, I purpose with my  
selfe to speake of an other kinde of excellen-  
cie, which is proper and peculiar to a Chri-  
stian

The excel-  
lencie pro-  
per to a  
Christian.



## Of the excellencie

A foolish  
praise of  
the powers  
& vertues  
that are in  
man.

stian man, which farre surmounteth without  
all comparison in all kinde of prerogative  
and preeminence the former, bee it neuer so  
highly commended and sette out by them  
which professed themselves wise men, and  
were therefore reputed and taken for the  
wisest amongst other. Which men notwith-  
standing or wise Philosophers, being carried  
away with an overweening and blinde love  
of themselves, overshoot themselves so farre,  
as to say, that man is able by reason of such  
powers as he hath in him, and by his owne  
strength, to discern betweene good and e-  
uill, and commaunde his lustes, and that hee  
hath it in him to gouerne himselfe, not onely  
for the framing of this earthly life, but also to  
lead him to Godwarde, and to the attaine-  
ment of everlasting blisse and ioye. Moreo-  
uer, that as touching Life, hee hath it by the  
gift of God, but as for liuing well, he hath it  
of himselfe, and the goodnesse that is in man,  
man getteth it of himselfe, in so much as no  
wise and discrete man, sayeth Cicero, euer  
gaue God any thanks for it, because, sayth  
he, we are commended for our vertue, and  
we bragge and boaste our selues of it: which  
we coulde not doe, if it were the gift of God,  
and came not of our selues: adding moreo-  
uer,

of a Christian man.

uer, that the opinion of all the world is this, that as for worldly commodities, wee haue to craue them at Gods hands, but as for wisdom, every man hath to seeke it within himselfe.

¶ Maintayning and publishing this false opinion, that whatsoeuer we do by the conduct and guide of nature, it cannot bee but well done, and if man coulde followe that rightly, which he hath in him of nature, hee could neuer doe amisse. And many other such foolish and vaine sayings, which notwithstanding (a thing more to be sorrowed at) they that make profession to be our instructors in holy writ, doe marueilously embrace: who by suffering themselves to be carried away more then reason would they should, by this kinde of heathenish wisdom, are fallen into the selfe same errour, and haue ascribed to man I knowe not what kinde of integritie and vprightnesse both in his reason, and will, in so much that euen they amongst them which thought to speake more soberly and modestly then the rest, as Chrysostome and certaine other, haue made such a parting of stakes betweene God and man, that while they confesse on the one side, that we can doe nothing without Gods helpe, they maintaine on the other

C

side,



## Of the excellencie

live, that vnlesse wee bringe some thing o  
our selues, the grace of God cannot helpe vs  
for as they saye, all the matter lyeth not in  
Gods helpe, but wee must cast in our rec-  
konning also: yea, and that it is in vs to be-  
ginne, and in God to make an ende, holding  
this for an vndoubted trueth, that **GOD**  
hath giuen man power to doe well and to doe  
euill, both when, and as him listeth, and that  
he is at his own choise, to take of them, which  
he will.

A blindnes,  
euen in the  
knowledge  
of the excel-  
lencie that  
is in man.

This I saye, to shewe howe with all the  
light of vnderstanding and vprightnesse of  
reason, (whereunto they ascribe the soue-  
raintie of the whole man, making it as it  
were a Monarche and Emperour) man is  
blinded and daseled with the knowledge of  
the excellencie, which he labourerh in vayne  
to finde in himselfe by the knowledge of his  
powers, and beholding all thinges that are  
with in him. And so consequently howe much  
they abuse themselues, which thinke there  
is no better way to moue and perswade men  
to frame their liues according as they  
ought, then to put them in remembrance  
what goodly and precious thinges they haue  
in them, for thereby they will be moued to  
make some account of themselues, and bee  
more

of a Christian man.

more carefull to keepe themselves in their place and degree, shunning sinne, and following righteousnesse: seeing that all this can serue to no other purpose, but to puffe him vp with vaine glorie and ouerweening of himselfe, and cause him to wearie himselfe in conceiuing a good opinion of himselfe, which will not further him the worth of a pinne, and then to vndertake such things, as hee shall neuer bee able to compasse, neither by the reache of reason, nor by accomplishing in deede what hee intended. For the knowledge of a mans selfe, according to the rule of trueth, standeth properly in this, that man weye with himselfe the miserable state and condition whereinto we are fallen through the fall of Adam, to the ende that hauing a right feeling of it as wee ought, all vaine glorie and presumption may bee beaten downe in vs, with a deepe consideration of the losse of our vprightnesse, and in steade thereof, of a corruption and fall from all goodnesse, which is come vpon vs by reason of the corruption of our nature, Satan hauing so fast footing in all the parts of our soule, that every one of vs in himselfe (as S. Augustine sayeth) is become a Deuil, enemie to God, and accursed on all sides,

The true  
knowledge  
of a mans  
selfe.



## Of the excellencie

to the ende that being linely touched by this meanes with the feeling of our vanitie and frowardnesse, we may be moued to come out of our selues, as voyde and destitute of all goodnesse, and seeke our excellencie, worthinesse, and noblenesse somewhere else, yea and be moued to sigh, and in sighing to breath after it with great desire to recover the same.

Whereby it appeareth how grossely they were deceiued and abused, which thought to find the worthinesse of man within man himselfe, and in that that is of man. The cause of their error is this, that the secreete of their destruction and fall, which came by our first fathers fault, and wherein they would needes seeke a faire and sound building, was not reuealed vnto them. Whereby it came to passe, that through pride which they conceiued of themselves for that small remnant of light that remained of the first beginning which was included in our nature, (which they call a little portion of the Godhead) they spake so boldly and presumptuously of that which they knew not, and commended man for that which in deede is not in him, and wherefore he is not in any wise to be commended. And seeing the case standeth so, that though man be fallen into a miserable state

Their error, which haue sought mans excellencie in that which is of man.

of a Christian man.

State though the fall of Adam, and the image of God in him be marred and miserably deformed, yet he hath some sparkes left, whereby there remaineth in him some darke light and perseuerance of the excellencie of his nature, that is to saye, of that vprightnesse wherewith the first man was beautified and made noble, so that the corruption of sinne was not able to doe so much, as vtterly to deface the image of God in vs, but that there remained alwaies some litle trace of it, thereby it came to passe, that men pricked and awakened with the feeling of the reliques of their first dignitie and excellency (inwapped notwithstanding in darkenesse, and possessed with a peruerse and presumptuous desire to haue somewhat of their owne, and remaining within them) were easily moued to praise and commende the excellencie of their nature: which foolish desire being once presented to the vnderstanding and hwayne of eche man, by the same deceiuer that would needes perswade our fathers to become like to God, there is not one of vs that hath not a roote of pride deeply planted within his heart.

Not that I meane to denie, but that litle vnderstanding that man hath in him even of



## Of the excellencie

nature for the maintenance of this present life, and that discretion of good and euill engraued in his heart, yea & that piece of knowledge of God which he hath naturally in him, is not out of doubt excellent, in that it cometh from God: but I say, that all these thinges are defiled in man, euen as wyne that hath receiued infection by the vnsauerie tast of the vessell, whereinto it was put, whereby the grace of his saueur and goodnesse is gone, and hath gotten beside a bitter and vntwholsome tast. Because the iudgement and discretion which he hath left to discern and make his choyce of thinges, is partely imperfect and full of confusion, and all the witte he hath, becommeth vayne, as also his will is tempestuously caried and full of phrenzies accordingly as man is wholly caried away with sinne, and to bee shorthe, his vnderstanding, and perceyuerance which hee hath of GOD is nothing else, but a verie horrible wellspring of errors, as appeareth not onely by the idolatries and superstitions which he inuenteth, but also herein, that whereas the heauens keepe their natural motion, and the waters their accustomed course, the byrdes make their nestes, and the plants byring forth fruit eche one in his due time, and

to be

Al the excellencie of man, as of man, is defiled.

## of a Christian man.

to be thort, no creature subiect to man fault-  
teeth in his worke, man indewed with know-  
ledge, iudgment, discourse and vnderstan-  
ding, is he that onely erreth, and erreth in  
such sort, that in the whole world, there is no  
faulce, no disorder and confusion, but on his  
part. So that, to speak truely, ther remaineth  
not one droppe of byrightnesse in his whole  
nature, so farre is he from that excellencie,  
whereof I meane to speake, by reason of the  
corruption that is in him, as euery man will  
freely confesse, that can and doth rightly con-  
sider the heauie sight of his decay.

Wherefore seeing that this our nature,  
which is common to all men liuing, is not  
capable of that excellencie whereof I speak,  
we must needes say, that that man of whom  
I speake, is transformed into an other newe  
and more excellent nature, whereuppon God  
hath bestowed a singular and wonderful ver-  
tue, which farre passeth and surmounteth all  
that is in man, as in deed it cannot be found,  
nor be confessed to proceed from any, but from  
God, yea from the Lord and sauiour Iesus  
Christ: by whom his good pleasure was to  
restore al mankind, towards whom though he  
louetaine Creator & maker of all things sheweth  
sufficently his fatherly fauour diuersly

The com-  
mon nature  
of man is  
not capable  
of the excel-  
lencie of a  
Christian,



## Of the excellencie

sundrie wayes, yet notwithstanding, until he shewe himselfe to man a restorer in the person of his onely begotten sonne, their conscience reproveth them within themselves, and maketh them perceiue that by reason of their filthinesse they are wel worthy to be cast away as wretched men and caitifs, and can not be taken and accounted for his worke established in them. In which worke is onely and truely that excellencie whereof I meane to speak, which is a worke that farre passeth the worke of the first creation of man, as it will appeare more plainly hereafter, of which man when S. Paul speaketh, hee sayeth that the efficacie of the might and power, that is to say, of the mightie power of God is plentifully shewed in him, because he setteth forth in him, after a wonderfull sort his infinite vertue, according to the unspeakeable goodnesse, grace, and fauour, which hee beareth to a Christian man.

The wonderfull worke of God appeareth in a Christian.

The wonderful goodnes of god which appeareth in a Christian

And that it is so, to shewe it more particularly, our heauenly father not content that he brought a Christian into the world, of nothing, and that he made him not an Oxe or an Asse, which he might haue done, or a Dogge, or a Catte, or any other more vile or abiect creature, but a man, that is to say, a singu-

## of a Christian man.

lar and perfecte piece of workmanship, and  
that he made the worlde and beautified the  
heauens and the earth with a perfecte abun-  
dance, varietie, and beautie of all things, to  
lodge him in it, as it were in a great & sumptu-  
ous palace, well and richly furnished with  
all things necessarie, not content I say, with  
all this, & mozeouer, that he had forgotten his  
vnthankfull and detestable infidelitie and fe-  
lonie, where he deserued to be cast of, & depri-  
ued for euer of all his blessings: yet notwith-  
standing it pleased him, of a certaine moze  
then fatherly loue, and speciall fauour which  
hee bare him, not onely euen from his birth  
day, and from the first houre that he brought  
him out into this worlde, but euen from his  
mothers wombe, yea, and befoze he was con-  
ceiued, yea, and that moze is, befoze the worlde  
was made (as he predestined him to himselfe  
from euerlasting) to elect and chuse him from  
amongst an infinite million of men, to marke  
him & set him apart, to exempt him from the  
common state and condicion of all other men,  
that is to say, from euerlasting condemnation  
and destruction which was prepared for him  
as wel as for euery other man, to reserue him  
for himselfe, to adopt, and regenerate him in  
y hope of life to an incorruptible inheritance  
kept



## Of the excellencie

kept in store in heauen, to be reuealed to his elect at that day when all things shalbe restored, and to shewe in him the riches of his glorie, as in a vessell of mercie prepared to saluation.

The cause  
of the excel-  
lencie of a  
Christian  
consisteth  
in the only  
goodnes of  
God:

All the cause of this excellent prerogative and dignitie, is not as we see to be sought any where else, but in the singular grace and mercy of God, whom it pleased without any further regarde or consideration of any thing without himselfe, foreseeing the faulte and condition of mankind, of his good pleasure to haue mercie vpon some, to set them in honour as vessels of his mercie, and leaue the rest in their iudgment, giuing grace to some which was not due to them, and rendering to the rest that punishment that was due to the, being in his power to giue to one parte that which they deserued not, so setting forth his grace: and not to giue it to all, thereby shewing what al had deserued without further bestowing like mercie on all: for he made all things, as Salomon sayth, for his owne sake: yea, the wicked man to the daye of his destruction, according to the decree of the good pleasure of his will, which onely is the soueraine and high rule of iustice that iudgeth al the worlde: his wayes which are mercie and  
truth

of a Christian man.

truth being incomprehensible, as whereby  
he so worketh, that they which obtaine mer-  
cy at his handes, haue nothing but his mer-  
cie to boast of, and they that are left in their  
condemnation, haue nothing to gaine say the  
iudgment of truth as men guilty, nor ought  
wherewith to plead against him, in so much  
as on the one side, to shew forth his wrath,  
and make his mightie power knownen, hee  
through great patience and meekenesse bea-  
reth with the vessels of wrath prepared to  
destruction, and on the other side, setteth out  
the riches of his glorie towards them that he  
chose by his grace, who he prepared to glory.

For so it is, as S. Augustine sheweth it at  
large, where he speaketh of the predestinatio  
of God, that when God had resolved in him  
selfe to builde the Monarchie of this worlde  
& al that is contained in it, & foresaw, that the  
first man should fall wittingly and willingly  
into death, being pliable to good and euill, ha-  
uing not that giuen him to continue & stande  
steadily in that state, wherein he was placed:  
yea and that all mortall creatures should be  
within the compasse of his fall, & subiect vnto  
it, hauing so appointed it by his incōprehen-  
sible counsell and wilcome, which hath a fore-  
knowledge of all thinges ioyned with it, as

Of the e-  
ternal coun-  
sell of God  
touching  
man.

also



## Of the excellencie

also his mightie power which gouerneth all things by his hande, and yet notwithstanding minded to haue a litle remnant, euen as you would say, an handfull of men taken out of such a great multitude, to serue for the praise of the glorie of his grace, he chose and set apart from y<sup>e</sup> multitude, one man amongst many, which should be in his time ordeined to bee conceiued of the seede of Dauid, and should be borne of a virgin, to witte, Iesus Christ, (finding nothing in all the seede, of Adam worthy his election, and such a prerogative and excellencie) in whom also as in the head, hee chose to be members as it were of his bodie, such as it pleased him freely of his grace to appoint before hand and receiue to life: and by the selfe same man, to ioyne them vnto himselfe, and allie them so together that they should neuer bee seuered, hauing foreseene a great while before that in Adam, there should come good of euill, and knew most vndoubtedly, that it belonged to his almightie goodnesse to turne good into euill, rather then to suffer that there should be no euill, and so accordingly disposed the life of men and Angels, as that he would thereby shew first what free will was able to doe, and then what the gift of his grace coulde doe, ha-  
uing

of a Christian man.

uing that all vnder sinne, that all might haue neede of grace.

And therefore as the excellencie which I ascribe to a Christian, and proceedeth from this grace appeareth fully and abundantly in Iesus Christ, so is it powred out vpon his members according to the measure of euery one, by which grace man was made a Christian when he first began to beleue, as our Saviour was made Christ according to the flesh, when he first beganne to bee man. And therefore was he called Christ, and the other by his meanes, Christians, as streames flowing from the chiefe fountaine: for so had the Almighty purposed in himselfe to gather them vnto him, by the blood of the Crosse of Iesus Christ, at the fulnesse of tyme appointed, finding them miserably strayed and scatered amongst the other, and set them in their right state: which is, to cleaue continually to him, being knitte and coupled together with him in a true and perfect vnitie, by engrafting them into the bodie of his sonne. Who for that cause are called electe or chosen through the good pleasure of God, to make a difference betweene them and the other which were not kepte in the saide vnitie, but forsaken by a secret repro-  
bation

The excellencie of a Christian appeareth fully in Iesus Christ.

The excellencie of a Christian proceedeth of that fulnesse which is in Christ. All the elect are gathered together in Christ,



## Of the excellencie

The cause  
and matter  
of the excel  
lencie of a  
Christian is  
wholy to be  
referred to  
the loue  
and good-  
nes of god  
by Christ  
from euer-  
lasting

The vni-  
ting and  
ioyning to-  
gether of a  
Christian  
with Christ

bation in the secret counsel of God.

So that, whether wee meane the cause,  
or the matter it selfe of the excellencie of a  
Christian man, so farre I am eicher from  
seeking or setting the saide excellencie of a  
Christian, in man himselfe, as the Philoso-  
phers doe, that I meane not to ascribe it to  
any thing in the worlde, but to that headspring  
of all graces, benefites, and blessings, that is  
to say, to the euerlasting loue and gracious  
goodnesse of God by Iesus Christ, in whom  
God chose his elect befoze the foundation of  
the worlde, to adopt them according to the  
purpose of his will, and made them agreea-  
ble in his welbeloued sonne, who was by him  
appointed head ouer them, which by him and  
through him, and no otherwise, are restored  
and settled in his grace, and made his heires  
to enioye his kingdome, Whereas befoze  
they were a cursed race of Adam, and inheri-  
ters of hell fire. For the Father loueth none,  
but in his Sonne, and vouchsafeth none his  
inhericance, vnlesse he first ioyne them to his  
sonne by a secret bond and vnitie, causing the  
vertue of the head to descend into the mem-  
bers, as the sappe of the roote of the tree  
goeth into the grasse that is impied into it,  
insomuch as the spirituall bond and knotte  
belongeth

## of a Christian man.

belongeth not only to the soule, but also to the body, and so, that the Christian man is made one with Iesus Christ, flesh of his flesh, and bones of his bones, yea euen so far forth, that they beare his name & person before God, and be rather respected in their persons, then in his owne. To be shor, euen as naturally the only beholding of the face of man moueth vs to loue him and all his partes, though if wee should vewe his members apart, we might happily finde somewhat to mislike vs, & bring vs out of tast, so fareth it likewise with the Christian, who is a member of Iesus Christ, being considered in Christs face and person, which when God beholdeth in his elect, imprinted as it were in them by [the repayring of his image in them, loueth & cherisheth the, as persons with whom he is well pleased.

So that to speake in few words, it is this fellowship which they haue w<sup>th</sup> Christ (whereunto they are called, both by the communion of one selfesame spirit, and one selfe same nature which is both in them & him) wherein the excellencie of a Christian man consisteth and appeareth very evidently, in that he is set in the highest degrec of honour being made the childe of God, by Iesus Christ taking vpon him that that was proper to man to be made man

The excellencie of a Christian doth wel appear in the fellowship which hee hath with Christ.



## Of the excellencie

The Chri-  
stian man  
farre pas-  
seth all o-  
ther men.

That  
which the  
Christian  
recouereth  
in Christ,  
is greater  
then that  
which he  
lost in A-  
dam.

man as he was, and to make him fellow with  
himselfe in that that was proper to himselfe,  
by making him the sonne of God. For thence  
commeth his holy brotherhood, which hee  
teacheth vs, saying, I goe to my father and  
your father, to my God, and your God. Being  
not ashamed (as the Apostle sayth) not with-  
standing the great oddes that is betwixt him  
and vs, to abase himselfe so farre as to call vs  
Brethren, euen after his resurrection, when  
he had put of al his infirmitie, vs, I say, which  
are not otherwise worthy to bee vnder his  
seruants. Wherein therefore the Christian man  
appeareth to be aloft, not onely aboue all o-  
ther liuing creatures by reason of his owne  
nature, as the philosophers say, but also aboue  
al other men by this p̄eminence which those  
Philosophers knewe not at all, whereby hee  
surmounteth the dignitie of the first man, ta-  
king him in the greatest perfection he euer  
had, because the grace of God is farre more  
setled and sure in the regeneratiō of the faith-  
full, then it was in the first state of man, that  
being greater which we haue recouered in  
Christ Iesus, then p̄ which we lost in Adam.  
For Adam had grace giuen him to continue  
in goodnesse, if he had would, but to the Chri-  
stian it is giuen to haue a wil and in hauing a  
will

of a Christian man.

will he ouercommeth his lustes. So that Adam might if he would, but he had no will, that he might: and the Christian hath both will and might giuen him. So that the first libertie was giuen to Adam, that he might absteyne from sinne and not die: but that that is giuen to the Christian, (the pledges wherof we haue here, and looke for the perfection in heauen) standeth in this, that he can neither sinne nor die, because the elect are vnseparably knit with Iesus Christ their head, which bond maketh them stronge and steadfast, to cleaue to God for euer.

To be short, this excellencie of a Christian man mounteth so high, that it surmounteth the excellencie of the very Angels, in this respect that the euerlasting Sonne of God vniteth himselfe to mans nature, and not the nature of Angels, minding to perfit and accomplishe in it the wonderfull worke of our redemption: and afterward hauing glorified it with immortalicie, by his resurrection, he set it in his heauenly kingdome aboue all principalties and heauenly powers in all honour and glorie: so that the Christian man being partaker of the flesh of Christ which is carried vp and reigneth on high, hath part also of the same kingdome and glorie. And  
D though



## Of the excellencie

though the Angels, as touching their naturall essence, are counted more excellent then man, yet notwithstanding, because they haue no head of their kinde and nature, the Sonne of God, euen according to the flesh, surmounteth them in dignitie and noblenesse.

The chiefe excellencie of a Christian is to be made like vnto God.

To this purpose, S. Peter speaking of Christians, thought it not enough to say, that they are a chosen generation, an holy race, a peculier people to set forth the great vertues of God, and a Royal Priesthood, consecrated to Iesus Christ, to offer sacrifices, not for the remission of sinnes (for that office is thoroughly accomplished by Christ Iesus his onely sacrifice, the force whereof remaineth for euer) but sacrifices of prayse, and thanksgiving, and calling vpon the name of God, which are the calues of our lippes, and sacrifices of beneuolence, & imparting our goods with the poore: he thought it not enough, I say, to giue them all these so great and honorable titles, but goeth on further and sayeth they are made partakers of the diuine nature, which is so excellent a conditiō, that the head of man is not able to imagine or wishe an higher. For indeede, what can a man desire more, then to become like to God: surely the spirite of man is not sufficient & able to comprehend

of a Christian man.

prehend the greatnesse of this grace, & how it might be that God should vouchsafe to honor man so highly, as to make him a God as it were, if we may so say by making him partaker of his diuine immortality & blessed glory.

And therefore S. Paul writing to the Coloss. and speaking to them as to Christians saith that they were complet in Christ, whē he had said a litle before y<sup>e</sup> al the fulnesse of the godhead dwelleth bodily in him, shewing thereby, that this perfect essence of y<sup>e</sup> Godhead which is in Iesus Christ, did auaille thē in that, that they receiued thereby their perfection also. And in that that God is wholly in him, is to the end that when they once possesse him they might obtaine such a perfection in him, as none of vs is able to attaine vnto by al y<sup>e</sup> wit & vnderstanding we haue. Yea so farre forth, that this knot and bond is such an one that Iesus Christ who worketh al in all, vouchsafeth the Christian thus much honour, that he counteth himselfe after a sort imperfect, if he be not ioyned with him, as S. Paul witnesseth, saying that the Church is the filling of the body of Christ. And therefore there is no maruaile, if the Prophet Dauid rauished with great admiration of this so wonderfull goodness & loue of God towards mankinde, and

The Christian man is made perfect in Christ.

The wonderfull uniting of a Christian with Christ



## Of the excellencie

being as it were rauished and besides himselfe cried and saide, Lorde, what is man that thou so regardest him? that is to say, that of thy gracious goodnes thou hast made him so excellent a creature? For if he should consider & seeke his first beginning from whence he came, where shall he finde it but in the dirt and dust of the earth? if he make the place of his abode, he shall finde himselfe scrawling here vpon the earth belowe: if he looke to his ende, he shall see that his body shall be meate for wormes. And yet notwithstanding, saith hee, thou hast so highly honoured this poore creature Man, that the Angels serue him, as if he were a God. For thou hast made him a little inferiour to God, and hast crowned him with glorie and honour, and placed him ruler ouer the workes of thine hands, and hast put all things in subiection vnder his feete: As if he would say, what occasion did dust giue thee, that of it thou shouldst make a creature to thine image and likenesse, whom thou wouldest make Lorde and maister of all the world? and put in subiection vnder his feete what so euer is vnder the compasse of heauen? speaking of the man that is restored in Iesus Christ.

For in deede it is he onely, and none but he

## of a Christian man.

He amongst all liuing things that is the only Lord of the worlde, by recouering that interest in Christ, which was befoze lost in Adam who was at the beginning made heire and Lorde of all Gods blessings, but was afterwards dispossessed of them through his rebellion, and disobedience, so that all his posteritie hath no other interest nor title, in the blessings of this worlde, then theeuers & robbers haue, which take awaye other mens goods, the Christian onely except, to whom of right belongeth the vse of all things, as S. Paul sayth, whether it be the worlde, or life, or death, or things present, or things to come, all things, in a worde, are his, because they were made for his profit. And there is nothing, but God maketh it serue, and turneth it to his profit, inasomuch that by a speciall dispensation of his prouidence, he causeth that the very sinnes themselves which man committeth, turne rather to his saluation then to his hurt, in that that by them he humbleth them, and maketh them better taught, and more aduised. To be shor, this man is a creature that from euerlasting was in Gods heart through Iesus Christ, and therefore a thing so riche and precious, that it may wel be called Gods creature.

Onely the Christian.  
is Lorde of  
the world.

All things  
are profitable to the  
Christian,  
yea, euen  
sinne it self.  
The Christian man  
is from eu-  
erlasting  
in the heart  
of God.  
The Christian  
is  
Gods crea-  
ture.



## Of the excellencie

He descen-  
deth to a  
more parti-  
cular de-  
claration  
of the excel-  
lencie of a  
Christian

The Chri-  
tian is a  
creature  
whom the  
world kno-  
weth not.

But seeing I haue begun to dilate this excellencie of a Christian man by the euerlasting counsell of G D D, which he determined and appointed within himselfe before the worlde was, according to his gracious goodnesse fully set forth in Iesus Christ to all them whom he hath coupled together with him: It shall be good now to come lower, and to treat of the matter, as it were by descent from heauen to earth, and to shewe this excellencie more particularly in a Christian, beginning at his regeneration, and so going on from point to point, to shewe howe miraculously he is formed, nourished and brought vp to ripe age: what manners he is of, what his life is, and what his conuersation, to set him out after this sorte in his colours and markes as he is. For indeede hee is a newe creature, whom the worlde knoweth not, and an hidden treasure in a vile and contemptible vessell, hard to knowe if hee be not well marked out and set forth with liuely colours. And lest in discoursing of it, we fall headlong into the same errour, which the wise fooles of the worlde fall into in their discourses vpon his excellencie, it shall not be amisse, if at the entrie of the matter, I warne euery man to beware he presume not so much of him selfe,

of a Christian man.

as to imagine that hee hath ought of his owne, as though he had in himselfe any picke of a cause, meane, or aide to set forward this worke.

Therefore, as I said before, that we haue not to seeke the cause or ground worke, or matter of this excellencie any where else, but in the meere grace of God according to his euertlasting prouidence, so say I againe, to shut out all worthinesse of man, that all the goodnesse and vertue that may possibly bee found in man, proceedeth from the fruite of Gods election: & therefore to be a Christian, that is to say, the best of all creatures, proceedeth wholly from the gift of our heauenly father, in that that whatsoeuer hee hath giuen to Christ, commeth to Christ, and in that that noone whit of the worlde belongeth to the Creator, were it not that the grace of God plucketh a fewe out of destruction, which otherwise would haue perished, the worlde being left in that destruction, whereunto it is most iustly appointed. And for this cause Iesus Christ protesteth, that he prayeth the Father for them onely whom the Father hath giuen him. For in deede, the grace of God findeth no cause in any man, why hee should bee good vnto him, but man receiueth

Man may bring nothing of his owne to make him a Christian.

The excellencie of a Christian proceedeth from Gods election, & from nothing that is in man.



## Of the excellencie

all of his mercie, because it is Gods worke onely to saue his, and for that ende and purpose to make them fit and meete to be partakers of his inheritance. And for a man to imagine any pretence for man in this case, it were as much as if he should goe about to make him his owne maker. And if we doe well to giue God all the praise for the direction of this our corruptible life, howe may we be so bolde to ascribe that vnto our selues, which is without cōparison a thousand times better: to wit, the life that perisheth not, but remaineth for euer, seeing it is a great deale easier to make vs men, then by our owne industrie and vertue to bee regenerate into a farre more excellent nature.

Whereupon Saint Paul, to take away all presumptuous opinion of mans braine in this behalfe sayeth, That it is neither in the willer, nor in the runner, that is to say, neither in merite, nor worthinesse, nor industrie, nor will, nor helpe, or any meanes that man can worke, but in the onely goodnesse of our Lord and master, who doth all things according to the counsell of his good will, not according to our works, but according to the purpose of his grace, which was giuen vs by Iesus Christ before the worlde was. And  
this

of a Christian man.

this ought of a trueth content vs and suffice vs for all reason that may bee brought: for to goe about to searche out any other, what were it else, but to open a gappe for rashe and heady fellowes to demaund in like sorte a reason of all his workes, why he bestoweth his graces moze vpon some, then vpon other, as to beginne with the brute beastes, why God made them not reasonable creatures: and why he made not a woman, a man: and why he made not the ignozant, weake, and pooze man, a wise, strong, and rich man: and as touching the elect themselves, why they are not the same that their head is, why there is so great odds betweene them, why they are so vncleane, and he very cleannesse it self, and so in summe, why he bestoweth not his giftes, as well vpon this man, as vpon that man.

And yet my meaning is not, that God hath no reason for making such a difference betweene his creatures as he hath done: but because that reason is hidden within his secret counsel, I say it must suffice vs for good and all, that his will was so, and say with S. Augustine, that faithfull ignorance is better then rashe knowledge: yea that such ignorance is learned, & the desire to know moze, is a



## Of the excellencie

is a kinde of madnesse. Therefore when wee see that some haue this honour done the, that they are made Christians as well as other, though we see no euident cause why it should be so, we must learne to stand in admiration of the deepenesse and profoundnesse of Gods iudgment, which we may in no wise dispute of: and therefore euery one of vs hath to content himselfe to knowe, that to be a Christian, is the workmanship, as S. Paul saith, and creature of God, created in Iesus Christ, and that God hath blessed him with all spirituall blessings in heauenly things in him, as he chose him in him before the foundation of the worlde, being predestined of God to adopt him to himself, according to the good pleasure of his will to the praise of his grace, which hee hath powred out most plentifully vpon him, in all wisdome and understanding, and to whom he hath giuen to know the secreete of his will, according to his euerlasting decree which he purposed in him selfe, being moued thereunto by no other meanes, then of himselfe.

To be a  
Christian,  
is the only  
worke of  
God.

Of the re-  
generation  
of a Chri-  
stian.

So then to come to the regeneration of a Christian, and to speake of the order that is holden therein, first of al we may not dreame of any such generation as Pythagoras made, who

## of a Christian man.

who thought that as soon as the bodies were dead, the soules went into other bodies: neither may we dreame of any naturall generation or power of man, whereby this man should be made after this sorte: for this generation is not wrought by a corruptible and vncleane seed, as the first was whereof we are all partakers, which can engender nothing but corruption, nothing can be borne of flesh, but flesh, whose ende is death and destruction: but by an other and second generation which is spirituall, made of an holy and vncorruptible seed, which is the worde of God preached, whereby they that are appointed to saluation, are called and begotten to him. For in deed there is no other difference betweene Predestination, and calling, but this, that predestination is a preparatiue of that, whereof the calling is the effect and the accomplishment: and yet my meaning is not, that this generation is made by the vertue of one simple worde vttered by the voyce of man which soundeth onely in the eares, which God vseth as his meanes and instrument to call all men indifferently to him: (for many are called, saith Christ, but fewe are chosen, and it were to set a mortall man too much on cockehorse to say that his voyce were



## Of the excellencie

were so pearcing of it self as to worke a regeneration in the soule of man) but I say, it is by an other inward calling of God, by y<sup>e</sup> meanes of the outwarde which is wrought by man, which inward calling maketh it selfe heard within, by drawing the heart vnto it, which receiueth the witnes of the euerlasting grace, and without which, the voice of man could be but a bare sound that vanissheth awaye in the ayre, and a literal preaching & dead without any fruite, the seede time being of litle value, vlesse the increase be giuē by vertue of that life which is reserued onely for them which were appointed vnto it from the beginning of the world, according to y<sup>e</sup> purpose of God, and no purpose of theirs, to whom onely it is giuen to knowe the secrets of the kingdome of heauen, all other men being shut out and left to their owne nature, whereby they are deafe and blinde, conceived and borne such of the vncleane seede of their parentes, hauing beside a darkened vnderstanding which can not comprehend the misteries of God: for his worde is couered and hidden to them, so that they can no more perceiue the glorious and bright shining light of it, then blind men can the light of the Sunne: for no man can come to Christ, vlesse hee haue a speciall grace giuen

of a Christian man.

giuen him from aboue.

Now as touching the way that our heavenly Father taketh in framing a Christian man, this it is, he first determined in himselfe to make the world and all things to his glorie, and men especially, to shewe to one sorte of them which are predestinate to saluation, his mercie, and to the other sorte, his iustice. And to this effect he appointed for an onely and sole Mediatour Iesus Christ his onely begotten Sonne, of one selfe same substance with himselfe. euen God euerlasting, to the end that by him being made man, and the two natures vnited and ioyned together in one in him, all corruption of mankinde might bee purged and al righteousness fully accomplished in him for all, as one able enough to sustayne the iudgment of God, and worthy enough to appease his wrath by the offering vp of himselfe, the iust dying for the vniust, and to sanctifie all his elect, abolishing their sinne in them by the communication of his death, and quickning them by his resurrection. To be shorte, he determined with himselfe to giue them his sonne, and in him what soeuer is requisite for their saluation, as also to giue them to him, and so to make them Christians, by ingrafting them into Christ: which

Howes  
man becometh a  
Christian.



## Of the excellencie

which euermlasting purpose and decree, he resolved also to reueale vnto them, when they should not thinke of it, causing himselfe to be found as the Prophet sayeth, of them, which inquired not after him, and at that time, that they walke after the course and fashion of this world, euen as Satan would haue them, and proceedeth in it after this sort.

First, to awake them out of the dead sleepe of sinne whereinto they are fallen, he pricketh them with the sharpenesse of his lawe, and laying a number of examples of his Justice befoze them, driueth them into a feare, not minding to beate them downe into desperation, but to make them turne their faces towards the Mediatour, in whom they may finde some place of refuge. And to this end, he layeth befoze them in conclusion his grace and fatherly goodnes by the preaching of his Gospel, he teacheth them, he maketh them apt to receiue instruction, assureth them of their election, summoneth them to his heavenly inheritance, stretcheth out his hand vnto them to bring them thither, yea, and draweth them vnto him, fashioneth them new eares, lighteneth their eyes, changeth their stonie heart, into a fleshy heart, openeth their vnderstanding, reneweth their senses, disposeth

of a Christian man.

seth and maketh them fit to sauour and taste  
his worde, which he soweth, and causeth it to  
budde and bring forth fruit in them, & maketh  
them fit for his election. To be shorthe, when  
he hath once formed Christ in them, hee dec-  
keth and enricheth them with many giftes  
and graces, and whereas they were farre of  
from him, hee maketh them drawe neere to  
him, of strangers hee maketh them house-  
birdes, of wolues sheepe flocking together  
vnder the great pastour of soules: of natu-  
rall, fleshly, earthly, and deuilish men, he ma-  
keth them heauenly, spirituall, angellike and  
diuine: and by this meanes translateth them  
from the kingdome of darkenesse, into the  
kingdome of light, transporteth them from  
death to life, and bringeth them into his own  
housholde. To be shorthe, hauing thus ingraf-  
fed them into the body of his Sonne, he ioy-  
neth and allieth himselfe to them, he maketh  
himselfe one with them, maketh them his  
chilozen and heyres partakers of his immor-  
talitie and glorie and all this he worketh by  
the inward vertue of his holy Ghost, & with  
an other maner of efficacie then by restoring  
the reliques of free will, as some popish mates  
vse to speake, seeing that all the remainder  
that man hath of this free will, serueth to no-  
thing



## Of the excellencie

thing else but to sinne willingly, to flie from God, to hate him, and to haue no will to heare him, nor beleue in him, nor acknowledge any of his blessings: and that moze is, to thinke vpon nothing but vpon sinne, and not to haue so much as one good thought.

Which wonderfull order S. Bernard considering, cryeth out and sayth, Beholde an high and marueilous counsell, which hath bene published to vs. God knoweth them that are his, and what he knewe, he hath shewed to men: he receiueth none to the knowledge of this misterie and hidden thing, but such as he hath predestined. And addeth mozeouer, The mercie of God from euerlasting to euerlasting, on them that feare him: from euerlasting, because of his predestination: to euerlasting, because of the blessednesse which they looke for, the one hath no beginning, and the other hath no ende. S. Augustine also saith in like sorte, Is not this a kinde of schole, far from the sense of the fleshe, wherein the Father is the Scholemaster that teacheth vs to come to him, and the Sonne of God is the worde whereby hee teacheth, and which encreth by the eare euen to the heart, where is also the spirit of the Father and the Sonne, who teacheth also secretly with them, and not apart,

of a Christian man,

apart, for the workes of the Trinitie are inseparable, so that, if we see numbers come to the Sonne, it is by him that maketh many to beleue in Christ. But where & when euery man hath heard & bene taught by the father, we see it not, because this grace is hidden, secret & heauenly, wrought by y<sup>e</sup> renewing of y<sup>e</sup> holy Ghost, powred out plentifully vpon the.

And truely, it is a marueilous generation, which maketh man a new creature, not that he receiueth an other soule, or an other bodie in substance, but in qualitie, by repayring the Image of God in him, by an inward renewing of the whole nature, that was corrupted: yea it is a worke which setteth out vnto vs no lesse vertue and power of God, then that whereby Iesus Christ was rayled from the dead and placed at the right hand of God his Father. To be shor, it is done by the worde, as by the ordinarie instrument which maketh vs partakers of Christ, and frameth the Christian man, so that vnlesse the doore of our hearing be opened by the preaching of the Gospell, the worde cannot enter into the heart, and the preaching is wrought by the voyce of man assisted by the inward vertue of the holy Ghost, which man must be sent by a speciall grace of God, to declare vnto vs, that

The excellencie of the power of God in the generation of a Christian.



## Of the excellencie

this special grace is according to his election, which is according to his everlasting counsel, determined according to the good pleasure of his will, which onely is iust and reasonable. And so consequently both the calling, and other effectes that follow, flowe from the everlasting Election, as brookes & streames doe from the fountaines and springes,

The beginning of a Christian is from heaven, as is also his conuersion.

The Father & Mother of a Christian.

The nourishment of a Christian

Therefore, seeing this man is not begotten either of flesh, or blood, as other are, but of God, it is not for nought that I said before, that he is such a creature, as the world knoweth not. For indeede his beginning is not from hence beneath from the earth, but from aboue from heauen, as also his chiefest conuersation and abyding place is there where he hath God for his father: and here the Church for his mother, but yet indeede heauenly: Mother, because she hath her beginning from that grace, that is aboue, & moreouer because she is gardien and keeper of the seede of that life that perisheth not, by which seede she conceiueth and bringeth forth this man, and when shee hath brought him forth, she nourceth him with the seasoned milke of vnderstanding, that being nourished by it, he may grow vp to saluation. And afterwarde she fostereth him with strong and substantiall

of a Christian man.

tiall meate, vntill he come to a perfect age, that is, to the attainment of the latter ende of faith. Euen as the natural man, conceived of naturall seede is nourished with blood in his mothers wombe, and fedde afterwarde with milke when he is once bozne as al creatures are nourished with that whereof they are ingendzed, euen so the regenerate man, conceived and begotten of the incorruptible seede of the worde of God, is nourished and fostered by it, receiuing the same simply and purely without any mixture and hotch poych of any other mans inuention with it.

For as there is no foode more wholesome then the food of the word of God, if it be receiued syncrely as it is, so there is none more noysome and hurtful, when it is marred with mixture of other things mingled with it, then is the false doctrine of men: And therefore God speaking to his Church by the mouth of his Prophet Esai, sayeth after this sorte, My spirit which is in thee, and my wordes which I haue put into thee, shal neuer depart out of thy mouth, nor out of the mouth of thy children. And to the ende they may growe vp and profite the better, he scaleth and marketh them with the seale and marke of Baptisme, adding mozeouer an inwarde working of

The nourishment of the pure worde of God is wholesome

To make the Christian growe vp & profite



## Of the excellencie

his holy Ghost, and afterward giueth them  
for meate and nourishment the Sacrament  
of the bodie and blood of Iesus Christ,  
though hee bee able and sufficient enough to  
bring them to perfection in one houre. But  
it pleaseth him to haue them growe vp af-  
ter that softe by litle and litle, vnder the  
nourishment of this mother, so that who so  
is not conceiued in her wombe, and brought  
forth by her, and fostered and nourished  
by her, doeth boast in vaine, that **G D D**  
is his Father: For he begetteth no children,  
neither fostereth and bringeth vp any, but by  
his ministerie, so that we may not separate  
these two things which **G D D** hath cou-  
pled together, to wit, that the Church is Mo-  
ther to all them whose father he is, and who-  
soeuer is not begotten of her, is begotten of  
an harlot, and hath an harlot for his mother,  
who begetteth children for the Deuill, and  
to euermourning death: seeing there is no en-  
trance into the life that remaineth for euer,  
but only for them whom this mother keepeth,  
and guideth, and gouerneth: so that who so  
is out of her bosome, it is impossible for him  
to be saued.

And as in y<sup>e</sup> fleshly generation there is one  
lawfull and an other bastard, so fareth it also

Bastarde  
children.

## Of a Christian man.

In the spiritual generation, there is one lawfull and an other bastarde. The first is after the spirite, and the second after the flesh, and are hereby knowen the one from the other, that the one is conceiued and made by the spirite of trueth, of a chaste mother, that is chaste and faithfull to her husband Iesus Christ: and the other, by the spirit of errour and lyes, of a mother that playeth the harlot with Satan, by breaking her promise made to Christ, and yet notwithstanding kissing him with a trecherous kisse of Judas: and like an hypocrite and dissembling harlot as shee is, contenteth her selfe to haue but one halfe of him: the one being touched with a pure and naturall loue, will not haue him, vnlesse she may enioy him wholly, and therefore begetteth lawfull children, which are children of light, begotten of the immortall seede, and beautified with righteousness and holinesse, to the ende sayeth Saint Iames, that they may be the first fruites of his creatures, that is to say, chosen and set apart from all other men, and sequestred to be an holy offering: the other, on the contrarie side, begetteth children of darkenesse to Satan, of a mortall seede, which are workers of iniquitie, whose vnderstanding is corrupt, going

Two kinds  
of spirituall  
generation



## Of the excellencie

on from naught to worse, as they are led by the spirit of lies, by whom the pure brightnesse of true doctrine is stopped vp, and the seruice of God disfigured with many kindes of superstitions, idolatrie and wickednes, and yet vnder a colour of godlinesse, wisdom, and holines, wherby they draw other into errour.

Amongst all  
the bastard  
children,  
the child of  
perdition  
is the chiefest,

Amongest all the children thus begotten, the man of sinne the childe of Satan is most notozious, in whome the spirite of Satan dwelleth in all fulnesse, as he doth also in the which haue receined his marke in their foreheads and handes, and this man listeth vp himselfe aboue all that is called God, and aboue that thing whatsoeuer it be, wherin the worship of the Lord standeth, which he transferreth to himselfe, in so much as hee sitteth in the temple of God, and maketh warre against Christ, with power of illusion and deceiueablenesse, the like whereof was neuer seene, bearing a booke in his hande, which is sweet in the hand, but bitter in the heart, and so much the more deadly to the consciences of men, by howe much it is pleasaunt to mans sense and reason, and giueth him occasion to boast of himselfe. To be short, this generation is a crooked, vnfaithfull, wicked and froward generation, and yet notwithstanding,

## of a Christian man.

ding, the number of them is great, they are farre mightier and of greater renoume then the other, which are but a small flocke, vyle abiect, and contemptible; as touching the fleshe.

Now then, if the meanes of this generation of a Christian man, whereby he is renewed into a newe life, and made a newe creature, be found to be such that it surmounteth the capacitie of our senses, we may not marueile at it, seeing that euen in this bodily life, wee perceiue such a vertue, as the reason whereof our senses are not able to attaine vnto. As for example, there is none of vs, but draweth the vitall spirite of the ayre, and wee all feelee the motion of the ayre, wherby we both draw in our breath, and breath out, and yet there is not one of vs that can tel, fro whence this mouing commeth, or whether it goeth. And though euery one of vs feelee in himselfe the vertue of the ayre, yet we know not the beginning and the cause of it.¶ Tel then, if in this transitorie life which is gone in a moment, we see a maruellous vertue we hereby God worketh so mightily in it, that it passeth the reache of our senses, howe is it possible to fetch within the compasse of our vnderstanding this secrete worke in the heauenly

The generation of a Christian surmounteth the reach of our senses.



## Of the excellencie

The light  
that is giue  
to the Chri  
stian can  
neuer be  
wholy ex-  
tinguished.

life which passeth the reache of nature, as though we were not to beleue any moze, then we are able to perceiue by the vew of the eye: But the chiefeest point that is to be considered in the excellencie of this generation is this, that euen as the worde of God is an vn- corruptible seed of life, which bringeth forth fruite like to it selfe, and such a budde as neuer drieth vp: euen so when the Christian man is once made partaker of this light, it can neuer be so put forth & choked vp in him, but there remaineth still some sparke alway in him, such is the force of the word, when it is once kindled in the heart of man by the ho- ly Ghost, who beareth him witnessse that he is the childe of God, and causeth him to followe his gouernement and conduct with a steady heart, and holdeth him in a steady and conti- nuall obedience of iustice. And therefore God sayeth by his Prophet Ezechiel, That hee giueth them that are his, a newe heart, and promisseth them that they shall walke in his ordinances, for his holy spirite pursueth his grace in them, euen to the ende. For though there be sometime some bzeaches and crackes in their faith, as we haue alterations in vs by reason of our frailnesse, moued there- unto by such violence as Satan worketh a- gainst

## of a Christian man.

gainst vs, and though the brightnesse of our faith be daseled with the thicke and obscure darkenesse of tentation: yet notwithstanding it ceaseth not to haue alwayes an eye to God: and that moze is, though it so fall out (as we know it befell to Dauid) that the Christian man bee for a season so dead on sleepe with such a blockishnesse of sinne that there appeareth not any one sparke of the spirite in him (as Dauid prayeth for this cause that it may be restored to him) yet notwithstanding this seede, whereby God regenerateth his elect, as it is incorruptible dieth not, though it bee for a season as it were choked, so that a man would thinke, that all reuerence and feare of God were cleane put out. Yet there is a cole vnder these ashes, which kindleth and taketh fire againe, and this roote commeth to spurt forth, when a man would haue thought it had beene cleane dead. For the vertue and goodnesse of God is such, that it surmounteth our malice, so that, that man may be sure of his saluation whom God hath once touched with a liuely faith, though it were but a very short while: for he is constrained to say, that that which he beleued, is a trueth, seeing it cannot be by flesh and blood, but by the light of God, wherein there is neither lie, nor deceit:



## Of the excellencie

reit : and so consequently, that that hath bene once found true, shalbe euer true.

The worke  
of the rege-  
neration of  
a Christian  
is neuer  
left vnper-  
fect.

For this is certaine that God, who began this worke of regeneration, will perfite it in the day of the Lorde, and will not leaue the worke of his hands vnperfect, for his giftes and callings are without repentance, & looke what he hath once giuen, he neuer calleth it backe, being faithfull & constant in his deeds, and keepeth his trueth euerlastingly, without any alteration or change, for it is impossible his worde should fayle : and it cannot be but Gods decree must remaine according to the election, so that whomsoever he hath once knownen & appointed to saluation, that man can neuer fall from his saluation. The steadfastnesse of his counsell is shewed to the heyres of promise that it shall endure for euer, by two things which can neuer be changed, to wit, his worde, and his othe, whereby hee hath confirmed his promises, and it is impossible he should lie in them. To this purpose, Iesus Christ sayeth, that all that the father hath giuen him, shall come to him, and he will not cast out one of them that shal come to him. For this is the will of my Father, saith he, that I leese not one of them whom my Father hath giuen me, but I will  
rayse

## of a Christian man.

sayle them vp all in the latter day. And againe, My sheepe saith he, heare my voyce, and followe me, I knowe them and giue them euerlasting life, and no man shall take them out of mine hand. So then, seeing hee hath promised that that man which hath once taken liuely roote in him shall neuer be plucked vp, all that are of the flocke of his sheepefolde, are out of danger to be euer cast away, because the purpose of God which hee hath decreed vpon them is steadfast, and the sentence of peace is ratified to them, & therefore he taketh them apart and sayeth vnto the in this wise: Feare not, litle flock, seeing it is giuen to you to knowe the misterye of the kingdome of heauen: for to whomsoever the gift of beleeuing is giuen, to the same man is also giuen the gift of continuance according to the vertue of the holy Ghost which is euerlasting, wherby the Christian man is renewed, and his force remaineth for euer: for otherwise, were it not continuing for euer, y grace of God could not be alwayes sure and stable.

And on the other side, it were to great and doltish blockishnesse and distrust, to doubt whether the Sonne of God in his prayers for the Elect, that their faith might not sayle them, were heard or no, seeing he sanctified  
him



## Of the excellencie

himselfe for them, so that their hope which is as it were a sure anchze for the soule, extendeth it selfe beyonde our death : and though the infirmitie of the fleshe bee great, yet seeing their fast holde hangeth not vpon their owne vertue, but vpon the vertue & strength of God, seeing their saluation is kept vnder his secret garde, as vnder a seale, and authenticall signet, they are out of al daunger, written as it were, and inregistred by the almightie and euerlasting God in the booke of life, so that all their sinnes are not able to stoppe the course of Gods election, nor quench or diminish the least wise that may be, the loue of God, seeing that euen by our very sinnes he taketh occasion to shewe vs farre greater loue, he himselfe being vchangeable, and his decrees euerlasting, so that it is not in mans power to chāge his decree, nor to make him goe away frō y<sup>e</sup> which he hath once determined. And in deed, it were no meete thing for his vchangeable nature, neither might it bee truely saide of him, that he lighteneth men to blinde them, or buildeth to pul down, or planteth to roote vp.

Of the true  
marke of a  
Christian.

Whereby now may euery man see that the spirite of God is the true marke of a Christian man, whereby he is knownen from all other,

of a Christian man.

other, and is of greater accompt then all o-  
ther: not that Spirite whereby all crea-  
tures are sustained and haue their mouing  
by a generall strength and vertue which is  
common to all liuing creatures, neither that  
spirit, whereby we haue diuers and sundrie  
giftes bestowed seuerally vpon eche of vs,  
but the spirite of adoption and sanctification,  
which the Lorde giueth to none, but to the  
Christian man, when hee receiueth him into  
the number of his children and separateth  
him from all other, and sundreth him from  
the worlde, to bring him to the hope of the e-  
uerlasting inheritance. This spirite, is for  
this cause called the Spirit of sanctification,  
whereby the image of God is imprinted in a  
Christian, and serueth him for an earnest pen-  
nie of his saluation: and in deede putteth him  
in possession and a certaine enioying of his  
adoption, which is giuen him by a speciall  
grace of God, to bring that to passe by a se-  
cret working, which hee determined in his  
secret counsel to bring to passe in him, by his  
mightie hand, shewing himselfe to be a most  
gracious and louing father by his testimonie:  
a greater then which, and more certaine, wee  
cannot desire, because the light and knowe-  
ledge which he giueth, is accompanied with  
such



## Of the excellencie

such a perswasion and certaintie of spirit, and with so steadfast and assured trust of heart in his goodnesse, that it maketh our vnderstanding surmount all things, clenseth and lifteth vp our hearts to heauen, and causeth vs to feele a spiritual taste of heauenly riches. And to be shor't, causeth a new byrth in him, and transformeth him: for this light which is in a Christian mans soule, differeth very much from al other light of knowledge, & from that kinde of faith which proceedeth from the perswasion of man. For it is impossible for mans wit, to giue man such vnderstanding of knowledge and faith as this is, which is wrought in him by the mightie working of the spirit of God: and is this in summe, that the Gospell which hath no appearance of wit nor strenght, is notwithstanding a wisdom so high that it surmounteth the heauens, and is the mightie power of God to saluation to euery one that beleeueth, to bring him to the kingdome of heauen: for in deed, what can there be more strange, more foolish, more simple, or more offensive to reason, then to heare a man say, that God is made and become a mortal man, that life was subiect to death, righteousness couered with a shewe of sinne, blessing subiect to curse, that by this meanes, men might bee  
ransom

of a Christian man.

ransomed from death, and made partakers of  
blesse<sup>d</sup> immortallitie, to the ende they might  
obtaine life, & that iustice might reigne, sinne  
being once abolished: and last of all to the end  
that death it selfe and malediction might be  
swallowed vp, and therefore, that we haue to  
enter into glozie by ignominie, into felicitie  
by miseries, and into life by death.

And mozeouer that this light is farre dif-  
ferent from all other light of knowledge and  
faith which proceedeth from the perswasion  
of man, it is needlesse to alleage any other ex-  
ample, then the example of that faith, which  
is in the most part of the that beare the name  
of Christians, & yet haue nothing but y<sup>e</sup> bare  
title, and beleue in Iesus Christ, because they  
haue bene so learned & taught from father to  
sonne, and are so perswaded, because they see  
other men y<sup>e</sup> liue w<sup>th</sup> them, beleue so: them espe-  
cially whome they take to be the holiest, the  
wisest, the most religious, and perswade the-  
selues y<sup>e</sup> their heads cannot erre: So that if  
they had chanced to haue bene borne in any o-  
ther countrie or religion, they would as easi-  
ly haue bene perswaded to it as to that which  
nowe they holde and are perswaded is true,  
seeing their knowledge is gotten by reason  
and discourse of man, not giuen of God and  
from



## Of the excellencie

from aboue, but cold, fleshy, weake, and very changeable which hath no other end but a peculiar respect of his owne, and nothing lesse then to be touched with the glorie of God. Neither doe they receiue Iesus Christ for such a one, as he is offred of God the father in the Gospell by a liuely faith proper to the elect, but while they professe his name, they spoyle him of his glorie, vertue, and dignitie, to transferre it to creatures and mens inuentions in steade of the Creator.

The Christian cannot be knowne by the light of mans sense.

And therefore it followeth, that this man which we speake of, cannot be discerned from other by any iudgment of mans sense and reason, but by a spirituall iudgment by comparing spirituall things with spirituall things: for the Christian people are but a small flock, contemcible, scattred here one and there one in the thickest of a number that are falsely called the people of God and Christians, separate from the common order of men, and set apart as a treasure that God reserueth for himselfe, hidden and withdrawen from the sight and knowledge of men, as a few graines of corne vnder a great deale of chaffe in a flooze: so that it is not the reputation, nobilitie, greatnesse, wisdom, deuotion or other appearance y<sup>e</sup> man esteemeth (be it neuer so glorious).

## of a Christian man.

rious); which we haue to respect, as S. Paul willethe the Corinth. to consider, that there are but a few called amongst them, a few wise, a few noble, a few mightie, and of authoritie after the flesh: neither haue we to respect the title, or outward profession, ne yet the outward signe of Baptisme, as it is writen, All they that are of Israel, are not Israelites, nor all they Abrahams childe, which are borne of Abraham, although they haue all one selfe same marke of Circumcision: but it is the marke of the Spirit of God, which we must haue regarde vnto, seeing that all signes and appearances, because they are onely without, are vnpromisable, without the holy working of the inward, wherein truly consisteth the witnesse, whereby a Christian man may know himselfe. And the first effect of this inward vertue of God, is that which the Scripture calleth Adoption, which is not common to al the world, as Iesus Christ giueth vs to vnderstand, saying, That hee prayeth not the Father for the world, but for them, whom the father hath giuen him, as it is said in another place, That the prayse of that adoption is not of men, but of God, according to his good pleasure and grace giuen in Christ, before the foundation of the world

The onely  
marke of  
the spirit of  
God cau-  
seth vs to  
knowe a  
Christian.



## Of the excellencie

were layde. So chat, euen as it is laide that Christ dwelleth in vs by the spirite of God, euen so doth man knowe and is knowne to be a Christian, by the fellowship of the same spirit, as by that marke wherewith the heauenly father sealeth and marketh the heart of his elect in assurance of their adoption, and whereby he knoweth them, whome he hath quickened from heauen by his most secrete vertue, which no sense of man is able to perceiue, being in it selfe very high and of great maiestie, & in outward appearance vile & beggerly, wherby euery Christian man hath such a conformance with Christ, that as the world did not know him, so neither is he knowne to the world, for as much as y<sup>e</sup> world which hath receiued nothing but the spirit of the world, hath no vnderstanding of those things which sauoz of y<sup>e</sup> spirit of God. For, saith S. Paul, eue as no man knoweth y<sup>e</sup> things that are in mā, but only y<sup>e</sup> spirit of man, eia so no mā knoweth the things of God, but the spirit of God.

So then, a man can not iudge, no not of himselfe, whether he be a Christian or no, but lesse it be by the light of this spirite of God y<sup>e</sup> is giuen him, as S. Iohn witnesseth speaking in the person of euery Christian, saying after this sort: Whereby we know y<sup>e</sup> God dwelleth

How a  
man may  
know that  
he is a  
Christian.

of a Christian man.

leth in vs, euen by the holy Ghost whome he  
hath giuen vs. And this he sayeth vpon cer-  
taine knowledge, & not by guessing, according  
to that that S. Paul sayeth, That the same  
spirit beareth recorde with our spirit, that we  
are the children of God, and that it is not by  
the spirit of the worlde, but by the spirite of  
God, that we knowe those things which are  
giuen vs of God, to witte, our adoption, and  
hope of everlasting life, and moze, that we are  
able to saye and to saye truely, that they are  
none of Christes which haue not this inward  
witness of the spirite: and againe that they  
beare about them a witness & condemnation  
against themselves, which doubt whether  
they possesse Christ and bee of his body or no,  
hauing no assurance by certaintie of faith, to  
be out of doubt and vpon sure ground both for  
this present and for the time to come, and  
such faith as Iesus Christ assureth vs, that all  
that are his shall haue, saying in this wise to  
his Apostles, the spirite of trueth which the  
worlde cannot receiue, because it seeth him  
not, ne knoweth him, but you knowe him, for  
he dwelleth in you, and shalbe in you. And in  
deede freing that continuance is a necessary  
thing for saluation, what faith were it if it  
had not with it assurance and certaintie to

Faith is not  
without as-  
surance of  
continu-  
ance.

¶ it

conti-



## Of the excellencie

continue. Nowe the truethe is so, that whoso  
foener hath the gift of faith to beleue, hath  
also the gift of perseuerance to continue, con-  
sidering that faith is not a perswasion for a  
day, and a thing that suddenly vanissheth away,  
but a steadfast and well rooted perswasion in  
the heart to continue al the life long, as Saint  
Paul boasteth boldly in many places of his  
election and perswadeth other to do the like,  
vpon a gloze which is not grounded vpon a-  
ny thing that is in man, but in the goodnesse  
of God, saying, That he knoweth, whom he  
beleueth, and that he is one of them, whom  
Christ came to saue, that he waiteth for the  
Crowne of glorie, and is sure that nothing  
can separate him from the loue of God in Je-  
sus Christ, as one that was chosen before the  
foundation of the worlde was layed. Which  
thing fleshly men cannot doe, because they  
knowe not what the spirite of God meaneth,  
being not regenerate, and for that cause ha-  
uing so base an heart, so vile, & abiect through  
sinne, that they cannot perswade themselves  
that God loued them so well, as to saue them  
by the death of his onely and dearly beloued  
sonne: and that he was so liberall, as to giue  
them paradise, vnesse they deserue it by their  
workes and merites, where as the regene-  
rate

of a Christian man,

ate haue within them, such a feeling of the  
loue of God in Christ, that they see them-  
selues out of doubt most assuredly saued in  
him and cannot perswade themselves that  
Christ to whom the father hath giuen all po-  
wer to iudge, can pronounce sentence against  
those his brethren and members, for whom he  
died vpon the Crosse.

This Christian man hath a certaine know-  
ledge by the effects which the same spirit of  
God bringeth forth in him, that he hath this  
gift of faith, for as soone as he causeth him  
through his vertue and mightie working to  
feele a peace and vnspeakeable rest in his con-  
science, that appeaseth, contenteth and satisfi-  
eth it, he mainteineth him in a spirituall  
ioy, increaseth the studie of good workes in  
him, inflameth him in y<sup>e</sup> loue of God, maketh  
him delight in his word, & in the same worde  
to beholde the face of God, gracious, louing,  
and fauourable, with such an assurance of his  
grace, that he reioyceth and triumpheth with  
a bolde & chearefull countenance in the hope  
of euerlasting glorie, in so much that he is  
not afrayde to present himselfe before his  
God, and call vpon him as his father, with  
perfect assurance to obtaine at his handes  
whatsoever is necessarie for him: which were

Man know-  
eth himselfe  
to be a  
Christian  
by the ef-  
fectes of  
Gods spirit  
in him.



## Of the excellencie

impossible for him to do, if he were not moued and enforced thereunto through some heauenly and diuine working, which surmounteth all the force and strength that is or can be in man. For from whence might this assurance of the good will of God proceede, and that the man is colde and altogether senselesse of himselfe, voyd of al motion or bent to pray to him, could be moued to repayre vnto him with such a confidence, & yet godly notwithstanding, hauing grievously offended him, were it not through his deuine and heauenly working: which the Christian man may easily perceiue mozeouer by this, that it engendzeth in him a loue of iustice, and on the other side, a hatred of sinne, by an alteration of affections, pleasures and displeasures for other then before, to witte, such as are in all them, whose eyes the prince of this worlde hath blinded. And yet notwithstanding trueth it is that he feeleth a continuall combat of the spirit and the flesh in himselfe, which hindzeth him from perfecting his workes, but yet so it is, that though sin dwell in him, yet it doeth not reigne in him. And such are the effectes, whereby the Christian man cometh to the experience and feeling of his faith, & so consequently of his election.

For

## of a Christian man.

For a Christian man striveth not to enter into the Sanctuarie of Gods wil dome to informe himselfe of Gods predestination, and secret counsell, as some rash headed and more bold then godly wise will needs intrude and thrust in themselves most arrogantly into the secretes of God, finding nothing in the ende, but a maze which they are neuer able to get out of: for neither is it meete that the height of the wisdom of God should bee subiect to the sense of man, to seeke it out euen to his euerlastingnesse. But the Christian being once come to the way of faith, and holding himselfe steadfastly there, is led from step to step, euē to the king of heauens chamber, as S. Augustine speaketh, there to behold the treasure of his Election, and yet for all that doeth not become thereby negligent and dissolute, but cleane contrary, doeth after that more diligently applie himselfe to God, to be his instrument of righteousness, continuing most reuerently to make his Election more steady and sure by good works, which God hath prepared for his Elect to walke in.

Man is not made negligent by knowing that he is chosen to life.

But we must vnderstande that this light which is in the children of God, whereby they haue this knowledge in themselves that



## Of the excellencie

To know in  
another  
beside him  
selfe, whe-  
ther he be  
a Christian  
or no.

They are Christians, reacheth to no further assurance then of themselves: for they are not able to knowe assuredly of an other man that that they knowe to be in themselves, by reason of that hypocrisie that is naturally in the heart of man, wholly disguised and sealed with a thousand kinde of maskings, where- with he deceiveth not onely other men, but himselfe also: and moreouer because this priuiledge of sounding mens hearts and knowing men within, belongeth properly to God alone, who hath reserved to himselfe the knowledge of his, as he keepeth them close vnder his seale, as Saint Paul saith, yea at such time as when they doe not as yet either knowe him, or themselves. Surely the sight of man is too weake to enter so farre as to iudge assuredly whether the seede of the worde of God be rooted deepe enough in any mans heart to remayne there. And to the ende he should not rashly take so much vpon him, God hath taken a good order for it, warning vs daily by experience, how farre his secret iudgments passe our capacitie: for oftentimes we see those men brought in to the right waye, which seemed to vs to be vtterly cast away & lost children. As on the other side, we see a number fall, which seemed

## of a Christian man.

to vs to stand very fast, being true, as S. Augustine saith. That according to the secret and hidden counsell of God, there are many sheepe without the Church, & many wolues within. And indeed there is in a number such a likelihoode and resemblaunce of a Christian, vnder a cloake of hypocrisie, y they seeme to haue the selfe same beginning and ground of faith, which the Christian hath, which causeth vs, that we can not iudge of them aright as we should. For mozeouer and beside that they haue the selfesame name that the other haue, and be likewise of the selfe same company, make profession of one selfe same doctrine, receiue the same Sacraments, they are sometimes touched with some tast of the worde of God, and doe reuerence it, yea and that so farre forth that they thinke it great impietie to contemne it and dispise it: and haue mozeouer such a tast of heauenly giftes, as the Apostle himselfe witnesseth in the Epistle to the Hebrewes, that they seeme both to themselves & to other that see them, to be no lesse accounted of then the rest of the faithfull. And yet it falleth out so in the ende, that they shewe themselves to be nothing lesse then Christians, thus deceiuing themselves within themselves, because they cannot

The hypocrisie of the false Christian hath great affinity with the true



## Of the excellencie

not thoroughly examine themselves in their hearts, nor make good proofe of themselves whether Christ dwell in them or no, so full of vanitie is the heart of man.

The difference betweene the true and counterfeite Christian.

For thus it is, that the seede of the worde of God hath not life in them to continue and dwell there without corruption: though it seeme to haue taken roote in them, yet it is not liuely, so that the taste which they get of the goodnesse of God, is but for a while, and yet that too very confused, and very irresolute: and in like sort, in that that God lighteneth their vnderstandings and maketh them know his grace, it is without ingrauing that true efficacie in them, which is impzinted in y<sup>e</sup> Christians heart, which they neuer knewe, because they receiue not the vertue of the Spirit of God in deede, ne haue the true clearenesse of faith but onely to serue them for greater condemnation, and make them boyde of all excuse. And in that that God entereth into their heartes, it is to no other ende but that his bountie and trueth may be known to them by the spirit of vnderstanding, without further communicating with them, the Spirit of adoption. And this is the matter, why through want of ablenes to comprehend his vchangeable will, they cannot

con-

## Of a Christian man

constantly embrace his trueth to haue more  
then a light and fly knowledge of it, nor haue  
an earnest desire to loue God heartily as his  
childzen doe. Hereof it followeth, that a man  
can no more know certainly, whether an o-  
ther man be a true Christian or no, then he  
can in a ground sowed with diuers seedes,  
knowe one seebe from another, which shall  
bring forth fruit & which shall not, yea though  
it haue already put forth, yea and that more  
is, though it be all eared. Wherefore euen  
as Solon said to Cresus King of Lydia, that  
no man is to be counted happie before his  
deathes day, because of many miseries & ca-  
lamities which may befall him: euen so I say,  
that no one man can know another man tho-  
rowly to be a Christian, (which is the grea-  
test felicitie that is) before the end of his race.  
And for this end and purpose Iesus the sonne  
of Sirach warneth vs to iudge of no man be-  
fore his death, because, sayeth he, that is the  
time wherein a man sheweth what he hath  
bene all his life long. For some shew euident  
tokens, that they were neuer other before  
God but Christians, though while they li-  
ued, they neuer made any shew of it: other  
some, y they were neuer Christians, though  
they made shewe of that profession of a great  
number

It is impos-  
sible to  
know a  
true Chri-  
stian before  
he die.



## Of the excellencie

number of yeeres: for witnesse whereof, let vs take Iudas on the one side, and the thiefe that was hanged with Christ on the other. This is a point which we must alwayes haue recourse vnto, that such as God hath chosen to be true Christians, shalbe true Christians, what malice and vnbeliefe soeuer they bee presently giuen vnto: and they also on the other side, of whom he hath foreseene that they shalbe wicked and infidels, shall be such be they neuer so good and of a true profession at this instant: for he is a Christian alwayes, which hath beene foreknownen and appointed before from the beginning to bee a Christian.

A Christian  
man may  
be knowen  
by the iudg  
ment of  
charitie,  
and how?

So then it appeareth that there is great difference betweene that iudgment which a Christian man may make of himselfe, and that iudgment which he can make of another man, because the certaintie of faith remaineth shut vp within, and stretcheth not so farre as to be knowne in other, seeing that the Spirit of God beareth all the elect witnesse of their calling. But as for another man, we knowe not howe to iudge of him, saue onely by the outward man, which is oftentimes very deceiueable. And yet notwithstanding by the iudgment of charitie

we

### of a Christian man.

we may account him for a Christian, in whom we finde, (so farre as the eye of man is able to reache) the seede of the worde not to be fruitlesse, that is to say, that the preaching of the Gospell is not onely in word, but in vertue of the holy Ghost, considering that where we see the signes of Gods election as we take them, there we haue occasion to hope well and not defraude our neighbour of a charitable, friendly, and louing iudgment. For moreover and beside that the good nature which ought to be in a Christian, leadeth vs to hope well of all men, S. Paul writing to the Thessalonians, is so bolde as to assure them, that their election is of God, speaking as it were vpon a certaintie of knowledge grounded vpon notable signes and markes of the vertue of the holy Ghost, which he saith hee sawe in them, by euident effectes of faith, the carefull and painefull charitie towards their neighbours, the sure hope and steadfast continuance in wayting for the manifestation of Iesus Christ, with patience which surmounteth all wearinesse both of the length of time, and all afflictions of the worlde whatsoeuer. The like he doth particularly in Timothies respect, to whome he writeth, That he assureth himselfe that faith  
and



## Of the excellencie

and true religion dwelleth in him, iudging  
so of the certaintie of the cause which is hid-  
den to al men, by the apparant effectes therof,  
euen as if it were visible. And so we in like  
sorte, by a charitable iudgment, may iudge,  
or at the least, perswade our selues wel of our  
brethren, in whom we perceiue like frutes  
and actions of the spirite of God, to take and  
accompnt them for Christians. For as wee  
iudge by the outwarde motions of the body,  
that there is a soule in the body: so may we  
perceiue by his woꝝkes whether the spirit of  
God be in man or no, seeing that euen as the  
soule which liueth not idle within mans bo-  
dy, sheweth it selfe by that vertue and vigour  
which it distributeth to the members, and to  
eche part of the body: euen so the spirite of  
God that is in man, is not idle, but sheweth  
what power it is of, in the man in whome it  
is: and sheweth it selfe effectually by a con-  
formitie with Christ who liueth in him, and  
giueth life to his members which he commu-  
nicateth with them, and powzeth out vpon  
them by the vertue of his Spirit, which is,  
as you would say, the generall soule of all the  
chilozen of God, not respecting the substance,  
but the grace: so that, euen as we thinke that  
the grasse is well ioyned to the substance of  
the

## of a Christian man.

the tree which it is grafted into, when we see it bring forth fruit out of the same tree, by that strength which it receiveth of the same roote: euen so wee know that a man is truly ingrafted and made one body with Christ, when through one self same force of the spirit, he bringeth forth fruit in Christ.

But as for the knowledge of a reprobate man, it is a thing so secret and hidde to men, that they can neuer iudge of it certainly, vntlesse they haue some extraordinarie reuelation: for be it y we finde neuer so euil signes and tokens in any man, what is he that can tell whether God hath reserved mercie for him in store or no, vnto the latter ende of his life, though he haue spent it wholly in wickednes? Therefore seeing in deed it was not expedient nor meete for vs to haue knowledge to discern the one from the other, lest that thereby we should become too colde in charitie towards all, as we owe to all, as though all men were our brethren in Christ, it is sufficient that this chaffe shall bee separate from the coyne at the latter day. So then this onely remaineth, that we know distinctly and particularly, what the operations of the holy Ghost in man are, because there is no other way to knowe a Christian man

To know a  
reprobate  
man,

out-



## Of the excellencie

To knowe  
a Christian  
man by the  
outwarde  
effectes of  
the holy  
Ghost in  
him.

Mortifica-  
tion and  
Sanctifica-  
tion, two of  
the chiefest  
effectes of  
the spirit of  
God in a  
Christian.

outwardly by, but by them. And seeing it is so as we haue saide, that a Christian man, is a man made a newe creature as touching his nature, by a seconde birth, it is euident that that cannot be done vntil the first nature die, and this man put off the flesh, y<sup>e</sup> is to say, his first nature which is corrupt, even that which we bring with vs from our mothers wombes, which is called the olde man. For he cannot in any wise be capable of the kingdome of heauen, vntil he be destroyed and brought to nought by the sword of the spirit, to the ende that death may make a riddance of all the operations of the flesh, which sinne worketh in him. For as long as we are Adams children, and nothing else but men, we are such slaves to sinne, that we can doe nothing but sinne, vntil we be made new men by the death of the first man, and haue passed by meanes of the communication of the death of Christ to the participation of his life. These two pointes, to wit, Mortification, and Vniuersification, which can not be separate the one from the other, are out of doubt the chiefest operations of the Holy Ghost in a Christian man: so that, euen as Christ died to destroy sinne, passing by death to euerlasting life, in that flesh which he

of a Christian man.

he tooke of vs : euen so this man is dead in  
himselfe, and renued to a better life, accom-  
panied with meete and conuenient woꝝkes  
foꝛ it: & such as may witnesse that he is a true  
member of Christ, by casting downe of him-  
self, of his own wilddome & reason, and all his  
affections and passions, which casting down  
of himselfe proceedeth from a liuely taste and  
feeling of the goodnesse of our heauenly Fa-  
ther whereby man is known to be Gods  
childe, and inheritour of all his blessings: foꝛ  
this cannot be, but foꝛthwith his vyle, base,  
carnall and earthly affections vanish away &  
become dead in him, by reason of the great  
light of faith, which darkeneth and putteth  
out all the false light of our coꝛrupt nature.

Wherefoꝛe a Christian man doeth then in  
deede shew himselfe to be a right Christian,  
when the death of Christ, which hath a cer-  
taine foꝛce in it to expel and cast out the wic-  
kednesse of our fleshe, and his resurrection,  
whereby there is rayled vp in vs the state and  
condition of a better nature, shew their fruite  
in him, as by Baptisme we are made parta-  
kers of this grace. So that all knowledge of  
Iesus Christ, that hath not this vertue to  
follow it, is naked and bare, and all baptisme  
without it vnprofitable and nothing woꝛth:



## Of the excellencie

for there cometh no man to Christ, or is received into the grace of Christ, but the efficacy of his death appeareth in him, and beareth about a shewe and token of it in him by mortification of the flesh, and quickening of the spirite, as hauing passed out of this first nature, into y nature of Christ by a spirituall renewing, which sheweth it selfe by framing the course of our life anew, wherein who so is foremost, sheweth that he hath profited most in the knowledge of God: And we may not thinke that the benefite of the death and resurrection of Iesus Christ belongeth to any other, saue onely to them which shew forth a new life, & of a right affection of heart, some sooner, some later, giue themselves to holynesse & cleanness, wherein standeth the band of the coniunction that is betweene God and vs, and the certaine badge and marke of a Christian man, whereby the children of God, as S. Iohn saith, are knowen from the children of the deuill.

Holines of  
life is a  
marke of a  
Christian.

For which cause, Iesus Christ speaking of this sanctification to his Apostles, as of a true marke whereby his are knowen, saide, that it is the wedding garment, where by as by the bridegrooms cloth and liuery, those that are bidden to the marriage feast are knowen from  
other

of a Christian man.

other. And the Apostle saith to the same purpose, that without this cleanness no man can see God, nor be ioyned to him, to cleave fast to him. And it is impossible for y<sup>e</sup> spirit of adoption to be in one, but the spirit of sanctification must also needes be in him: for by it, it is that the faithful are called Saintes, are sanctified and made holy of God, consecrated & set apart from prophane & comon vse, & separated from al earthly filthines & defiling of the flesh, as y<sup>e</sup> vessels, garments, temples, & sweete smelling sacrifices were, which might not be applied to any other vse, but that that was holy & dedicate to the glorie of God. For it is meete & they that are lightened with the doctrine of saluation, should shewe themselves an other sort of men, then they that walke after the vanitie of their owne braines, being ouercouered with darknes, because they neuer felt any light of trueth: so that to finde an holy man in deed (which is the Christian man) we need not seeke him in an hermitage or desert, or in some close place that is walled about, separate from the conuersation and common life of men, either in garments, meate, ceremonies, or what other obseruation soeuer of corruptible things, and other forme of holinesse inuented by men, with a kinde of wisdom

An holy  
man.



## Of the excellencie

in superstition and humblenesse of spirit, and contempt of the body vnder a cloake of fained obedience, pleasant in them to mans reason: but in the onely working of the holy Ghost, which transformeth soules into that holines which he hath himselfe, and frameth them in such wise to new thoughtes and affections, that we may wel say, they are other then they were before, as wrought in his knowledge and to his image that made them.

Which thing appeareth not onely within through an inward and spirituall feeling of a pure conscience cleansed from wicked affections, assisted thereunto with a feare of God, and faith, and hope, and patience, and inuocation: but also without through a continuall exercise of godlinesse, voyde of all superstition, which might lessen or darken the glozie of God, by giuing that to other which is proper to him: as also by peace & ioy of conscience, meekenes, goodnes, vpright dealing, iustice, sobernesse, temperancie, and other fruites of the spirite, contrarie to the fruites of the flesh, which are, uncleannesse, filchines, idolatrie, sectes, heresies, dissolutenesse, enimities, seditions, outrages, murders, thestes, and other such like, which are contrarie to brotherly charitie, which Iesus Christ telleth vs, is

## of a Christian man.

an other marke and token, whereby they that are his are marked and known to be his disciples: not onely by a common loue towards all men, as all men are one flesh, and all created and fashioned to the image of God, but also by a speciall and mutual loue the one towards the other, so much the more straight and precise, by howe much the image of God shineth more clearely in them, whom he hath before regenerate.

Charitie a  
marke of  
Christians.

And therefore as by mortifying of himselfe, y<sup>e</sup> Christian man forgetteth himselfe & whatsoever is about him, to liue in God, referring the partes of his life to him, as to their onely end, without further search of things that please himselfe, but such onely as please him, and as he well liketh of for the aduancement of his glorie: and so by this way and effect of mortification, he casteth off al consideration of himselfe, and layeth aside al fleshly affection to giue himself wholly to his neighbour, and preferreth the profite of his neighbour, before any respect of himselfe: So that this loue is an other maner of loue, then that naturall loue which is common to all men, which is nothing else, to speake cruelly, but a loue of our selues, accordingly as every man is inclined to haue a care of himselfe, and so

A difference  
betweene  
Charitie &  
the loue of  
our selues.



## Of the excellencie

to seeke his owne profite and gaine: neither is there any more agreement between them, then is betweene fire and water, for the loue of our selues keepeth all our senses so well occupied, that this Christian and brotherly loue is wholly banished. And therefore S. Iohn sayeth plainly, That al they that haue a right feeling of it, knowe that they are passed from death to life, and they that haue no feeling of it remaine in death, that is to saye, they that are not regenerate.

And in deede, the bonde of perfection consisteth in loue, for loue is the marke and ende whereat the lawe shooteth, and wherein the ende of sanctification standeth, as whereby every one of vs hath to witnesse to the worlde, what loue we beare to God, whom we loue in our brethren. Considering that this loue is so rayned & coupled with the loue of God, that it can in no wise be separate from it, because it proceedeth from the loue of God, as the effect from the cause: and in this it is, to bee shorthe wherein standeth the right rule of life, whereby the Christian man frameth all his actions, and moderateth the right vse of the giftes of God. And therefore whatsoever is not squared by it, is false, and all vertues be they neuer so excellent, are without it,

## of a Christian man.

it, nothing else but a winde that puffeth men  
vp with pride and vanitie, and a vayne pain-  
ting or vnprofitable sound, that is to saye, a  
thing of nothing, and that moze is, a stinking  
and abhominable thing before God.

And therefore we must not thus thinke  
of a Christian man, that he is a man with-  
drawen aside from all other men, liuing in a  
solitarie place, or so delicate to a contem-  
platiue life, as they call it, as that thereby he  
is distract from such actions of conuersation,  
as are behoueable and necessary for the in-  
certainment of the societie of men: Seeing  
that men are bozne one for another, to com-  
municate one with another for the maintei-  
nance of the societie of mankind, and not to  
bereaue our neighbours of that duetie wee  
owe them, if we will not be taken for theeues  
before God: Considering that we were not  
placed here in this world, to liue solitarily as  
wilde and brute beastes, but to liue amongst  
companie, and to make other men partakers  
of that which God hath bestowed vpon eche  
of vs, and there is nothing wherein men are  
said to followe God so much in, as in em-  
ploying them selues charitably one for ano-  
ther, for the profit of one an other, as in deede  
that vertue is the best of all, that is profitas-  
ble

A Chri-  
stian man  
withdraw-  
eth not  
himselfe  
from doing



## Of the excellencie

ble to the most.

The Chri-  
stian man  
employeth  
himselfe to  
euery trade  
of life, both  
priuate and  
publique.

The pri-  
uate state.

Therefore the Christian, is a man that hath daily conuersation with other men, that applieth himselfe indifferently to all conditions and trades of life, whereunto he findeth himselfe rightly called, and therein employeth himselfe faithfully to the profit of the societie of mankind, whether it be in respect of a priuate life and the dealings thereunto belonging, or in regarde of the common weale, which is to be followed without his owne house: So that as a sonne he rendereth the dutie of obedience and subiection to his father and mother, and helpeth them as much as he can: as a seruant, he sheweth himselfe seruiceable to his master, & diligent to please him, as of a free and willing heart, seruing God and not man: as on the other side, if he be a master he entreateth his seruants gently, and is not too rigorous and churlishe towards them, hauing alwayes an eye to God, as to the Lord and Master of all: and if he be a Father he bleth his children louingly and gently as is meete for their persons, crayneth by and frameth their liues in good manners: and last, if he be a husband, he rendereth that beneuolence, that is due vnto his wife, for we may not thinke, that this man is of the

## Of a Christian man.

the number of those, which forsake the remedie that God hath established for auoiding of fornication, and will needs vpon an headinesse ouercome the necessitie of nature, rashly assuring themselves that God will helpe them, which he promiseth to none but to them that walke in his wayes, he giueth the gifte of continencie at all times to all men.

Moreover the order & frame of an household, is so well perceiued in the house of a Christian, that he himselfe as Pastour of his familie, instructeth it diligently in the feare of God, and keepeth it in good and godlie discipline by continuall exercise in godlinesse. So that in his house, you shall finde the chaste wife, the shamefaced, plaine, and modest wife, decked without as she is within, no painted nor masked thing, rendering true obedience to her husband, and hauing an eye vpon her familie, her seruants, her children: the master, father, and husbande, euery one in his degree employing himselfe sincerely in his duetie and office, approving his doings, as before God.

And as for other offices & dealings, which are not household matters, and are without his house, as an inferiour and subiect, he reuerenceth the higher powers, and submitteth him

The pub:  
lique state



## Of the excellencie

himselfe willingly to them, as to Gods ordi-  
nances, whose minde is by this order, to go-  
uerne the worlde and keepe the state of man-  
kinde in peace and tranquillitie, payeth them  
their tributes and duties, and submitteth  
himselfe freely and frankly to obey their  
lawes and commaundements not onely for  
necessities sake, because he cannot resist them  
without danger of being punished for it, but  
also for conscienc sake, bound to doe it by the  
word of God. He honoureth the ministers &  
Pastours of the Church, as Gods messen-  
gers, and sheweth himselfe ready and frame-  
able to their teaching, frequenteth the holpe  
assemblies, and vseth all meanes he can, that  
are profitable to nourishe and maintaine the  
seruice of God. And againe, as superiour and  
placed in higher rōme aboue other, he hath  
a care to execute his charge faithfully, to de-  
fend the good, punish the wicked, as al power  
and authoritie of man, is bound to serue the  
commoditie and profite of the subiects. If he  
be a Pastour, he ministreth the worde of God  
faithfully, & marreth not the doctrine of sal-  
uation, he keepeth it in his puritie, and in-  
structeth the people both in good doctrine &  
in good example of life, and vsurpeth no rule  
or diolent and tyranous Lordlines ouer his  
folowes

## of a Christian man

fellows nor inferiours, but seeketh the commodity and profite of all them that he hath charge of.

So then the condition of all men is this, that they are mutually bound one to another, so that none of vs may exempt himselfe from subiection, and therefore wheresoever there is loue of one toward another, there is also interchangeable seruice. The highest Kings and Princes that are, are not exempt from it, For God hath placed them in preeminence to serue as the members of the body, what preeminence and prerogative soeuer the one hath ouer the other, yet notwithstanding serue one another, vsing such powers as God hath put in them, to the profite of the whole body, receiuing no other commodity but that which ariseth of the profite of the whole, and is powred out vpon the whole body.

And for this cause, the Christian man hath his eyes alwayes bent vpon his vocation, as vpon a principle and ground whereby to govern himselfe aright, necessarie in all things to keepe the right waye, taketh heede he doe not ambitiously and rashly take vpon him many and sundry charges and offices together, but he attempt not more then his calling

Where  
there is mutual chari-  
tie, there is  
also mutual  
seruitude,

The Christian  
seeketh  
his calling



## Of the excellencie

king will beare and medleth not rashly with those things which do nothing concerne him, but contenteth himselfe with his present condition, whatsoeuer it bee, whether great or small, riche or poore, honourable or base, hee foloweth it, & continueth in it constantly, and passech not his bounds, nor changeth it without iust cause. If or his affections are ruled, and he brydleth his naturall & inordinate desires which couet commonly more then man hath, measuring his sufficiency by the wil of God which hee knoweth by that that befall-eth him: and taketh all as from him, and by his prouidence, whereunto he referreth the whole conduct of himselfe, and whatsoeuer concerneth him, so that he will doe nothing, nor take ought vpon him of his owne heade, but as a simple toole and instrument submit-eth himselfe to the conduct of his master and workeman, who is the Lord of all.

The Chri-  
stian is con-  
tent with  
his state.

And therefore in what state soeuer he finde himselfe, either high or low, rich or poore, he beareth himselfe alwayes moderately and as it were, in an even balance. Having abun- dance of riches, honours, and heavenly bles- sings, plentifully poured vpon his soule, he easily frameth himselfe to beare himselfe after one sorte in whatsoeuer state may be- fall

## of a Christian man.

fall him in this present life, making nothing  
to greate accompt of earthly and transitorie  
things, as men commonly doe very vaine-  
ly and foolishly. To be shorthe, the Christian  
man, is a vessel of honour, sanctified to euery  
good worke, and a man that walketh after  
the spirit, and not after the flesh, and as Iesus  
Christ sayth, that bringeth forth good things  
out of the treasure of his heart and spirituall  
vertue that is in him. For he is the good tree  
which is known by his good fruite it bea-  
reth. And a man cladde with the garment of  
light, that walketh honestly as at midday in  
all mens eyes, being a patterne of good  
workes, and a lampe lightened with the spi-  
rit of God, that shineth in the darkenes of the  
world by purenesse of life, in whom there is  
not one piece or portion of his life, but yeldeth  
a good and sweete savour of holines and loue  
to the glorie of God, and profite of his neigh-  
bour, whether we marke his talke, which is  
poudred with salt, accordingly as the worde  
of God dwelleth plentifully in him, and with  
such a grace, that he is able to draw his hea-  
rers by reason of the commoditie and profite  
that commeth by his talke, either to his mo-  
dest behauiour, being very meeke and graue,  
or to his actions which tende to nothing but

The quali-  
ties of a  
Christian.

Of the  
marks of  
the true  
Christian



## Of the excellencie

to goodnes & honestie before men, labouring  
by his good conuersation to edifie all men to  
the aduancement of their saluation. And all  
this he doeth, because he feeleth within him-  
selfe, that he is called to so high a degree of  
honour as to be the childe of God which mo-  
ueth him with great earnestnes, and zeale of  
spirit to do an infinite sort of good works to  
the glorie of God, and to frame himselfe to be  
manerred and fashioned as becometh so high  
a state as he is placed in.

Of the  
marke of  
the crosse.

And though these markes may seeme to  
be sufficient to knowe a true Christian by,  
yet notwithstanding beside those markes of  
holinesse and charitie, there is the marke of  
the crosse, farre more apparant and to be per-  
ceiued in the sight of man, to teach vs more  
plainely that the knowing of a Christian ma-  
standeth in the mortification of the outward  
man outwardly, as the former did in the in-  
warde man. And yet both the one and the o-  
ther proceede out of one head, which is the  
fellowship we haue with Christ, which can  
not be separate fro the crosse. For this cause  
the doctrine of the Gospell is called the word  
of the crosse, because the worlde doeth for  
the most part hate it, as the wisdom of man  
is wholly contrary to the wisdom of God:

the

of a Christian man.

the one seeking Gods glorie, the other, the glorie of the flesh, which is so much the more enemy to the first, because y<sup>e</sup> light of the Gospel discovereth the darknes of it, & the truth of the Gospel maketh manifest and bringeth to light the errours and lies of the flesh. And because the world cannot endure it, and seeth that it cannot maintaine it selfe in credit, by y<sup>e</sup> way of truth & peace, it striveth to doe it by the way of lying, coggging, and violence, as it is in deed a lier & murderer: so that they that are accompted and taken for the wisest, the discreetest, of greatest power and holinesse, are sometimes the first that bande themselves against the trueth of God, as they that feelee themselves most grieued. And therefore the Jewes did more hainously a great deale persecute Christ then the Gentiles, and amongst them the Pharisees and high Priestes more then the common people: and so at this day, the chiefest among the false Christians and members of Antichrist, are enemies to Christ, more then other, so that the saying of S. Paul is founde true in all times, That they which are after the fleshe, alwayes persecute them, that are after the spirite. For though they doe not imprison all, nor banishe all, nor confiscate all Christians goods, nor burne all,



## Of the excellencie

all, nor behead all, nor hang al, yet at the least wise, there are fewe that scape their scoffes and mockes, their reuiles and tauntes, their gnashing of teeth and shaking their heads at them. For this is a sure saying and worthe to be receiued, that all that will liue faithfully in Iesus Christ, must suffer persecution.

The condition of the Christian is to beare the crosse.

So that all the children of God haue this condition layd vpon them, to beare the crosse of Christ, as men appointed to it, by the will of the heavenly Father, who hath decreed this with himselfe to obserue this order and meanes in gouerning his childre that he wil exercise them in this life with diuers crosses: and for that cause Iesus Christ himselfe the elder brother was consecrate by afflictions, and so entred into the preferment of salvation. And so must all they that followe him, beare the same liuerie and cognisance vpon them, as he himselfe shewed plaine enough, saying to his Apostles, No man can be saide to be his disciple, but he that taketh vp his crosse & followeth him. And in an other place, That the children of God shalbe knowne from other by this, that the worlde shall hate them, as he was hated first. And in deede if we looke vpon Abraham the paterne of our faith,

## of a Christian man.

faith, which is a sufficient example for vs, so that we neede not alleage any other, we may see that the promise of adoption was no sooner made him, but hee was by and by commaunded to depart from his house, and forsake his parentes, his owne countrie, and other commodities, to be a pilgrime and a stranger vpon the earth, subiect to a perpetuall kinde of crosse. And surely that man can not haue a certaine prooofe within himselfe, that he is a Christian, that is vnwilling to be subiect to this state and condition, which the master and head, & Lord of al, was willingly subiect to, for vs all, and who is a liuely patterne for vs to follow.

Abraham  
a patterne  
of the Christi-  
ans.

For the free adoption, wherein consisteth mens saluation, cannot be separate from Gods euerlasting decree, which hath made all his children subiect to beare the crosse: and because there shalbe none inheritour of heauen, which is not first made like to the only son of God. For as he hath the chiefest & best place amongst all the children of God, as amongst men, the eldest sonne beareth the name of the house: so is he appointed to be their patterne, by whom they must be framed as it were by line and square, to the ende they refuse nothing which he was subiect vnto: and that in

Confor-  
mitie to  
Christ by  
the crosse.



## Of the excellencie

So doing, they may euery one in his place, be ioyned and coupled together with their head, who is placed in the highest degree, not onely to be aboue all, but also to holde all them that are coupled together with him vnder one self same marke of brotherhoode and honour. And as kings and princes of this world, haue their honours and prayles, wherewith they crowne the noble and valiant actes of their souldiers: so this soueraigne king and prince Iesus Christ honoureth the with his marks, whom he vseth in matters of great weight, to the ende they may appeare glorious with him aboue the rest.

A differēce  
betweene  
the crosse  
of the chri-  
stians, and  
the worldly  
crosses.

Whereby it appeareth, how farre this marke of the crosse which is proper to the Christians differeth from that which al the world tasteth of, seeing the case standeth so, that there is no man can say, y he is exempt from miserie, affliction, & trouble in this life. For where as the other which all men taste of, is a signe of y curse of God to y wicked, this crosse which is sanctified of God: is a signe of blessing, and wholesome for them that beare it, & therefore they should be deceiued that should thinke, y they wich suffer in this warfare against sin, should be thought to suffer for sinne, as the worldlings do in their sufferāces: cōsidering  
that

## of a Christian man.

that by this crosse, God procureth the saluation of his people, vsing it as an instrument & help fit for the aduancing of regeneration begun in them, both to beate down the foolish & vaine confidence of the flesh, and to breake in pieces the baile of hypocrisie, which is naturally in it, & also to bridle his intemperancie. For the whole nature of man is so prone to boast it selfe proudly & presumptuously of his vertue & sufficiencie, y<sup>e</sup> it is needfull to shewe him his frailtie, as it were with the finger & befoze his eyes, to the end he may be humbled and brought to a more true and certayne knowledge of himselfe by a liuely feeling of his feeblenes, & learn to cal for strength from the Lord, as Ionas did, saying, I remembred the Lord when my soule was in anguish: and David, when I was in tribulation, I cryed to the Lord: for it fareth so with men, as it doeth with the sea, which would be infected and sink, if it were not troubled with the winds: so would men bee naught, if they were not sometimes tossed with afflictions.

And therefore as the worldly crosse serueth the world for a witnes of his condemnation, so this crosse being sanctified is an assurance and certaintie to the elect of their election, adoption, & fellowship they haue with Christ,

God procureth our saluation by the crosse.

A comparison of man with the sea.

The crosse serueth for a certaintie of our election.



## Of the excellencie

Iesus christ  
suffereth in  
his mem-  
bers.

the rest of his afflictions being accomplished in them, as members and part of him. For as Christ suffered once in himselfe, so suffereth he daily in his members, as the head suffereth with the partes of the bodie. And so his members are made like to him by the same triall of obedience, with such a grace, that moreouer and beside they are quite & exempt from those paines which all men deserue generally for their sinnes, they are honourably marked with the markes and badges of his sonne, for that the father appointed they should be afflicted for his name. And whereas he might by good reason haue made them suffer more grievously, yea as shamefull chieues, murderers, robbers, and euill doers, he maketh the suffer as innocents, laying vpon them the person of his sonne, and causeth them to suffer for his sake.

God taketh no  
pleasure in  
the afflictions  
of his,  
but chastiseth  
them  
for their  
prolite.

And though notwithstanding al this, they be subiect to al miseries which al men taste of indifferently, both good and euil, yea & worse punished then other, insomuch that if a man would compare their afflictions with other mens, a man would thinke there were none so bad as they, and that God doeth (as a man would say) spare the wicked in comparison of his rigour which he sheweth toward his: yet we

of a Christian man.

We may not thinke y<sup>e</sup> God taketh a pleasure  
in their torments, and as some prophane mē  
say, that he maketh but a sport and pastime of  
it whē he so afflicteth men, hauing cast of the  
care and prouidence of mens affaires. But on  
the contrarie side, because God iudgeth the  
w<sup>o</sup>ld aright, so that no man can escape his  
handes without punishment, he moderateth  
and compasseth his iudgments in such sort,  
that he winketh at many lewde turnes which  
the wicked commit, as though he saw them  
not, and in the meane season correcteth his  
chilozen, as soone as they make a fault, and  
the reason is, because he hath a care of them to  
bring them into the right way, purposing to  
make his prouidence especially known in  
the gouernement of his Church, and so vseth  
his arme towards it, that by the way he gi-  
ueth vs to vnderstand, he hath a fatherly care  
of vs, and prouideth for the saluation of his  
Church.

And truely if amongst men there be no  
father, of sounde and right iudgment, but  
will chastice his chilozen, because without  
correction he is not able to bring them to any  
good point: howe shall God, who is a most  
gracious & wise father forslacke a remedie  
that is so necessary: Which notwithstanding



## Of the excellencie

he vseth in such sorte, that whereas he punisheth and iudgeth the world, & sheweth himselfe a seuerer and angry iudg against the forward, he sheweth himselfe gracious & gentle towards his. For by this meanes, he meaneth to giue all men some litle taste of that which he wil shew plainly in the latter day, to wit, that he is the iudg of the world, & loueth iustice in deede, and hateth vniustice deadly, both to make the unbeleeuers so much y more inexcusable, and also for the great profite and comoditie of the faithfull, to whom he protesteth, that he doth not punish them for any hatred he beareth them, but contrariwise because he loueth them, to amende them by afflictions which are the fruites of sinne, and cause them to runne more feruently to his grace, hauing once felt in the crosse what the anger of God is, so that whereas the wicked are ouerwhelmed with the feareful torments which they suffer, the Christian by being made partaker of the sanctification of Christ, throue the crosse, hath an entrance into the foyes of heauen, & euerlasting life with him.

The prooue  
of a Chri-  
stian by the  
crosse.

And by this way it is that God will proue euery mans faith, whether it be built vpon a sure rocke or no, whether the seed of the word be fallen vpon good ground, and whether the

doctrine

## of a Christian man.

doctrine of the Gospell which men haue re-  
ceiued, be golde, siluer, and pzeious stones,  
or whether it be hay & stubble, which the fire  
of tribulation consumeth and bzingeth to  
nought. For if we make so great accompt of  
golde which is but a metal, that we will try  
it in the fire, to make it please vs the better,  
what maruaile is there, if God trie the faith  
of his children after the same sorte, to the end  
that when we are once well purged from the  
dregges and filthe of incredulitie which re-  
mayneth in vs, and are purified in the forname  
of diuers afflictions, and so melted as it were  
anewe, our faith may be of like accompt be-  
fofoze him.

And surely it will be as easie to knowe a  
Christian from an hypocrite by this triall of  
affliction, as it is to know a piece of gold from  
a piece of brasse, when they come both to the  
anvile, & to be stricken with the hammer: for  
brasse will not be handled, but when it com-  
meth to the beating, it breaketh, and maketh  
a sharpe dinne and ykelosome: and gold soun-  
deth sweetely, & is plyable, you may stretche  
it out both in length and breadth in thinne  
and fine leaues as you list: euen so when an  
hypocrite cometh betweene the anvile & the  
hammer of affliction, he brasteth with impa-  
tience,



## Of the excellencie

The crosse  
discouereth  
the false  
Christian.

The profit  
of the  
crosse.

tience, he murmureth, cryeth out, and lamenteth in blasphemies against God: whereas the Christian prayseth God, giueth him thanks, and layeth out his heart, submitting himselfe willingly vnder the Lords hand that striketh him. Againe, by this exercise, God exerciseth the faithfull to contemne this life, & stirreth them vp, to thinke vpon and desire the life to come, by drawing them away by litle & litle, from the foolish and immoderate loue of this world, daseled with a vaine shew of fleshly & transitorie things: and moreouer to ioyne the together with his sonne in the fellowship of the crosse, that as he passed through a bottomlesse pit of miseries to enter into heauenly glorie, so should they also come thither by diuers tribulations, herein honouring them in making them suffer persecution for righteousness sake, that is to say, for the defense of his trueth against the lies of Satan, or to maintaine all iust causes, that they may be in like sort renowned as his sonne was here in this worlde, and through more sufferance of miseries wherein he maketh his giftes and graces appeare which he bestowed vpon the, be so much the more confirmed in that fellowship which they haue with him, to the ende they may be notorious for his glory, and profit

of a Christian man.

fit of his Church, which is by this meanes obediently gouerned.

But the chiefeſt thing that is to be conſidered in this point, and is indeede the choyleſt piece of Excellencie that is to be found in a Chriſtian that ſuffereth for Chriſts ſake, is this, that where all men are naturally afraid, & are ſad and penſiue when any aduerſities befall the, murmur againſt God, curſe their life, & fall out to banning againſt heauen and earth, deteſting their ſtate as miſerable, the Chriſtian very quietly & contentedly beareth patiently whatſoeuer befallerh him, not that he is ſo boyd of ſenſe, that he feeleth no grieſe, or affliction were not ſharpe and yꝛkſome to him, & very hard to beare, (for if it were otherwiſe, how could he be patient if he feele nothing) but becauſe the croſſe of Chriſt hath this propertie, that being accompanied with the vertue of y<sup>e</sup> holy Ghoſt, which ſweetnerh the ſharpenelle & bitterneſſe of all afflictions, it engendꝛerh peace & meekeneſſe in the heart of the Chriſtian, and alſo thanksgiuing, for a ſingular benefit receiued of God & cauſerh him euen in the middes of the greateſt calamities & grieſes that may come vpon him, to haue a ioyful and mery heart, and receiue the for an eſpeciall cauſe of comforte. So y<sup>e</sup> theſe

The excellencie of a Chriſtian man appeareth vnder the croſſe.



## Of the excellencie

two affectionous, which are ioy and sadnesse, great enemies the one to the other, come and meet so together, that the one is constraigned to giue place to the other, as the stronger and hauing the vpper hande: in so much that the ioy of the spirit which is incomprehensible, & as S. Paul sayeth, inexpressible, in that that it proceedeth from a taste of heauenly giftes, doeth in fine swallow vp as it were y sadnes and heauines. On the contrary side, they that haue no taste of those giftes, cannot chuse but at length be oppressed with sadnes, when aduersitie assaileth them, for so much as the sweet & louing yoke of Christ is too heauy & burden for them, because they cannot comprehend, how God our most louing and mercifull father giueth them power to suffer that which they doe suffer, to bring them to his blisse, whereas the Christian mounteth vp on high, and passeth the very heauens, & holdeth himself quiet and glad for the blisse of the inheritance to come, as though he had it in his bosome, committing himselfe for the rest to Gods direction and gouernement, as indeed it belongeth to the father, who is of right aboue al fathers. And so not measuring the punishments after the iudgment of the fleshe, but giuing honour to God, he acknowledge that

of a Christian man.

that he moderateth his punishments both discretely & wisely, so that there can be nothing found in them, but very good moderation, & such measure, that though through weakness of reason he be not alwayes able to comprehend it, yet he hath sufficient to comfort himselfe, in that he knoweth that Gods iudgements are most iust and righteous.

To be short, euen as a man that passeth through a strong flood or streame on foote, least he stumble and fall downe, setteth his eye steadily vpon the firme lande which hee mindeth to attaine vnto, and marketh not the swift course of the water, and so goeth ouer safely and is nothing dismayed: so this man passing through the raging waues of present troubles, turneth away his sight, his thought, and all apprehension that he might otherwise haue of the miserie of them, and lifting vp his eyes to heauen, beholdeth there with a spiritual regarde the inestimable treasures of the heauenly inheritance, which he striueth to attaine vnto, and by this meanes easily surmounteth all horroz and feare of torments and griefes which commonly make alterations in mens heads, & casteth them headlong into desperation. So then he standeth surely settled & marcheth on without feare, & not so onely

A fit comparison of the Christian passing through the miseries of this world.



## Of the excellencie

The glory  
of a Chri-  
stian in the  
crosse.

onely but leapeth for ioy, and reioyceth in his tribulations, & glozieth in the crosse which the world accompteth shamefull & infamous, as in a thing which he esteemeth most precious and honourable, and moze full of maiestie then all the crownes and scepters, proude pompes and triumphes of all the kinges in the world, which the world wondzeth at: for he casteth his eyes vpon Iesus Christ, and beholdeth in him the glozy of his sufferances, whereby he seeth himselfe glorified with him, and the reproche that commeth by him to become nothing. And indeede, who is he that will accompt that thing ignominious which is holy, yea and sanctified of God? Or who would despise that whereby the children of God are prepared to glorie which is so farre from being diminished in a Christian, thzogh the contemptible state of this present life, that it is rather augmented: And Moses for this cause thought the reproches which he suffered for Christs sake, greater riches, then all the treasures of Egypt.

The crosse  
of Anti-  
christ,

The crosse of Antichrist and of his members hath nothing like, it is harde, grievous and shamefull to beare. For in that they seek not to be iustified by Christ, they labour in vayne by going about to iustifie themselves,  
and

## Of a Christian man.

and shew themselves to be enemies to the crosse of Christ, striving to beare the mortification of the crosse by many foolish inventions, and withdrawing themselves into desart and inclosed places, vnprofitably punishing their bodies without faith, without Christ, without hope, and without charitie.

Thus the Christian man findeth combes of honny in the Lyons bellie, that is to say, ioye, gladnesse and glozy, in the deepest and greatest miseries that may be, and a quiet state in the gulse of tempestes, as if he were in full blisse, and already rayled vp from death to life, and set in the heavenly places with Iesus Christ, in whom he possesseth euen from this instant euerlasting glorie and blisse, and obtaineth victozy against the rage of Satan, and al the force the world is able to vse: for to him is giuen to treade the Lyons vnder foote, and also the dragons, and al other hurtful power, because he marcheth vnder the ensigne of this valiant captaine which wil neuer lose any one of his, though he employ the and exercise them in continuall combats, giuing them this propriety, that who so continueth steadfast and constant in attayning to the glorie of his hope, shall in the end obtaine a good and blessed ende, where as the man  
that

The excellencie of a Christian in affliction.



## Of the excellencie

that is afrayde to make head & to set himself  
courageously against all that exalteth it selfe  
as enemye against God, is not able to say that  
he hath a true hope in him.

And though the trueth be so, that there is  
not a weaker creature in the world then man  
is, subiect to the world, the flesh, & the deuill,  
and all his lustes, (though he had the wise-  
dome of the Grecians, & strength of the Ro-  
manes, and vertue of the Philosophers, and  
righteousnesse of the Iewes in him) alwayes  
in feare, care, and horrour, & one that cannot  
resist the least tentation that may befall him:  
For he is but a shadow of vanitie, yea & vanti-  
tie it selfe: yet notwithstanding being rege-  
nerate in Iesus Christ, he is so strōg & migh-  
tie, that though he cast of all worldly helpe &  
fauour, as Dauid put of his armour when he  
went to fight against Goliath, he doeth not  
only resist al assaults of the world, flesh, & the  
deuill valiantly, but also surmounteth all the  
enemies of God by the vertue of faith, which  
causeth vs to see by her light ꝑ all creatures  
are but fantasies and vaine fearebables, which  
haue no power, but as pleaseth God to giue  
thē, whom we acknowledge to be our father,  
and one that hath such a singular and father-  
ly care of vs that he maketh all things serue  
to

## Of a Christian man.

to our saluation: euen so much that this man being transfozmed into God by loue which suffereth al things, can no moze be ouercome then God himselte, being sure in danger, at quiet in tozment, in pouertie rich, in sicknes whole, quiet in persecucion, glorious in ignominie, blessed in miserie, aliue in death, and therefore victozious and triumphant ouer all his enemies: for he that is borne of God, sayeth S. Iohn, ouercommeth the world.

Hereby we may gather how falsely they brag & boast of themselves y they are Christians, which will needs be exempt from this conditio of the Christians, as though it were possible to lay such bold vpon Iesus Christ as we ought, that we might embrace him, & let his crosse go: & as though we might be members of his body, and not be partakers of his sufferāces, which is but a meere & vaine imagination spzong from hence, that we do not so rightly iudge of the benefit of adoption as we ought to do, but cast away y grace which sacrificeth vs to euerlasting life. For the truth is so, that who so pzoferreth himself to be a christiā & is ashamed to follow Christ who goeth befoze him, doth nothing else but cut of himselfe, as you would say, & disauoweth himselfe to be any of Gods Childz. For the Gospel is  
He that  
would ex-  
empt him-  
selfe from  
the crosse  
abuseth the  
name of a  
Christian.  
neuer



## Of the excellencie

neuer without persecution, neither is there any way to come to the kingdome of heauen but by the crosse, though a man would neuer so much flatter and excuse himselfe, vnder a colour of weakenesse, which is nothing else, to speake as the trueth is in deede, but infidelitie, and a smal accompt that man maketh of the holy and sacred name of the Sonne of God. For certain it is that faith shal alwaies ouercome the world, but that cannot be done without fight. And he that for feare to confesse Gods name openly, alledgeth for himselfe, that yet notwithstanding God seeth his heart, sayeth true, because he can see nothing in him but infidelitie and hypocrisie, hauing nothing, to say the trueth, to turne him away from Christ, but onely because he appeareth with his crosse, disfigured and contemptible, and subiect to the reproches of the worlde, & calleth vs to be partakers of his afflictions. So that this kinde of men preferreth the glorie of this worlde, before the glorie & maiestie of Christ which is spirituall, and the ease and quietnesse of this life before euerlasting blisse: playing therein the part of Esops cock, which found a rich and precious pearle, and forooke it for a graine of cozne, so vile & abiect and base their heart is, voyde of all noble,

## of a Christian man.

noblenesse and courage of a Christian heart, which surmounteth all visible things, as one of the household of God, yea his childe and heire, being assured that there is a better possession in heauen, then that which men seeke here vpon earth. But seeing the worlde is so brutish, and full of malice and ignozance, we need not maruaile, if we see the most part of men drawe backe and cowardly cast away their weapons, as soone as they see the standarde of the crosse set vp, as wee haue seene moze examples then were to be wished: and that of such, as at the beginning seemed to be valiant soldiers, which had neuer learned to warfare and fight against their enemies but with a certaine hautinesse of courage, which passeth away by and by, and not to possesse their soules in patience. These and such like are the apparant markes and signes of the holy Ghost in a Christian man, and his true ornaments and beautie that hath put on Iesus Christ, whereby he may be knowne from other.

Now that we haue in this sort spoken of the excellencie of this man, by marking and setting him forth in his colours, no man may thinke that I will take no man for a Christian, but him that hath these markes so perfect-

A man isto  
be taken  
for a Chri-  
stian, though  
he haue  
not attayn-  
ed to a  
perfection.



## Of the excellencie

As though he were full of the holy Ghost, and renewed with such brightness of life, as though he wanteth nothing. For if the case stood so, it were very harde to finde any such amongst men, for there hath neuer been man yet so perfect. For when we speake of a Christian man, as of a man y<sup>e</sup> is truly renewed, and made spirituall, iust & without blame, we may not thinke that the worke of this making a new creature, is a work done in a moment, or in a day, yea or perfected all his life long: as we may not also thinke, that it is a worke which is wrought equally in all: for it is a work which God furdereth in processe of time by litle and litle, and as it were by degrees, according to the measure that it pleaseth him to giue to eche of vs untill he hath brought it to perfection.

The worke of regeneration is not perfected in one day.

How a christian man is said to be spirituall & righteous

So that the spirit of God which is giuen to a Christian, doth so abolish the corruption of the flesh, that there remaine notwithstanding even to death certaine reliques of the old man, but yet so that the holy Ghost in the end getteth the vpper hand: for it cannot be, but he is the strongest wheresoever he is, and by the efficacie of his mouing, he holdeth men necessarilie in steady and continuall obediēce of iustice, as the seede whereby he is regenerate

rate

## of a Christian man.

rate is incorruptible by meanes whereof, though this man y is so regenerate, abideth notwithstanding in the flesh and sinne dwelleth in him: yet according to his better part, and in respect of the spirit that in the end ruleth in him, he is called spirituall, so y though there be at this present no such perfection in the worlde, but here may be some fault found with it, notwithstanding he is already counted as it were, inreprehensible, and without blame, who is regenerate and of a right heart tendeth to this marke. And I thought good to adde this point, to the ende that no man should discourage himselfe, though he feele not a perfect regeneration and crucifying of the flesh in himself, and a full & whole quickning of spirit, but lay that befoze him which I spake of befoze, as it were a patterne where he hath to forme and frame his life, shooting alwayes at the perfection, as at a marke which he must alwayes leuill at, considering how small a thing it is and of litle accompt to enter into the list of the Gospell, vnlesse we labour and strīue to come to the end. For the chiefest wisdome of the best, is to draw on further and to goe on more and more, as the calling of a Christian man requireth: nay no man ought to thinke of himselfe that he hath



## Of the excellencie

profited but smally, that can feele in himselfe some signe and witnesse of that felowship he hath with Christ in his death, and resurrection through newe motions of an vnfayned heart, which striveth in deede to godlinesse of life : considering that God of his free goodnesse vouchsafeth that holy affection which he himselfe planteth in the hearts of his seruants to his honour, that he taketh him for a Christian, which is not so, as yet properly : for man cannot come to this happinesse in this life, to be cleane from all sinne, and to haue a fulnesse of faith and pure charitie. And in that that a man is taken to be a Christian, it is by reason of the newnesse of life that is begunne in him through the vertue of the holy Ghost, that by his vertue quickneth him, vntil he be perfectly renewed : which cannot be done befoze the time that we shall haue put off the mortalitye of these our bodies, and therewithall the filth of sinne.

An admonition to euery one that hee should well examine himselfe whether he bee truly a Christian

And therefore let a man examine his life, & sound his heart to the depth, to knowe whether he finde the markes of a Christian there or no : and in case he doe finde them there, let him be as thankfull to God as if he had receiued the greatest benefit in the worlde, being assured that his name is written in heauen.

And

## of a Christian man.

And therefore let him with S. Iohn, skippe for  
ioy, and cry out with Elyzabeth, and inlarge  
his tongue with Zacharie, and magnifie the  
Lord with the virgin Mary, for that it hath  
pleased him to cast vpon him, being but a  
worme of the earth, the eyes of his great mer-  
cie, to make him taste such high things, so  
rich and secret to the sence of man that there  
is noeye can see them: and no eare can heare  
them, no heart and vnderstanding can com-  
prehende them, and let that man knowe, that  
this secrete was giuen him, to the ende he  
should keepe this so great a benefite vnto  
death, by increasing the same faith, whereby  
he was receiued to be partaker of this bene-  
fit: for it was the ende of a Christian mans  
calling to goe on more and more in obedience  
to godward, and to strue without ceasing to  
draw euery day more neare then other to him,  
regarding on the one side the goodnesse of  
God to them that continue, and on the other  
side his seueritie on them, which abuse the  
treasure and bountifulnesse of his grace, & if  
on the other side, he cannot know in himself  
p he is a Christian chosen of God, let him sobbe  
& sigh before his face; & pray to him to make  
him partaker of his light & heauenly grace,  
to the ende he may be out of doubt: for he  
that



## Of the excellencie

That mā is  
cry blinde  
hat can-  
ot per-  
wade him-  
elfe hee is  
Christian

that doubteth, hath not as yet sufficient light,  
in him, seeing the efficacy of the witness of  
Gods spirite is so cleere and certaine in his  
heart in whom hee is, that as touching that  
point, there is no doubt. But we may wel say  
that that man is blinde, peruerse and misera-  
ble, that cannot perswade himselfe so much of  
the goodnesse, mightie power and tructh of  
God, as to beleue his promises which hee  
hath made, and swozne and pronounced so  
solemly: and therefore let euery man strue  
with himselfe to make his election sure  
through a good conscience & sinceritie of life  
answerable to the profession of his faith, and  
laboure by all meanes possible, that the  
world may know in deede that it  
is not in vayne that he per-  
swadeth himselfe he is a  
Christian.

FINIS.

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100